Lit. 4u, fol. 57

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A
GUILELMO L. B. DE HUMBOLDT
LEGATIS.

Wilh. von Humboldt's
gemischte Papiere
über
Amerikanische Sprachen
im allgemeinen,
und einzelne
derselben.

lit. fol 57

W. H. von Humboldt's
gesammelte Papiere
über
~~Ver~~ Amerikanische Sprachen.
~~in der~~ im allgemeinen,
und einzelne
derselben.

hinz. fol. 57

Ganz gemischte Papiere
über amerikanische
Sprachen und Völker.

(Coll. ling. fol. 47.)

Wilh. von Humboldt's gemischte Papiere über amerikanische Sprachen.

Es werden angeben, was die Papiere von Wilh. v. Humboldt's eigener Hand sind. Es haben diese Blätter neuen roth foliirt, ihr Umfang von fol. 1–109. Genau ist Bl. 53. hinter fol. ~~53~~ 53a–e

Der Inhalt dieses Sammelbands ist folgender:

Jarvis discourse on the religion of the Indian tribes of North America. New York 1820; Abschrift des gedr. Buches – Blatt 1–11.

Druckblätter – Bl. 14–18 –, Abdruck englischer Wörter ~~from Ostindien in nordamerik.~~ 2, Verbalformen 3, Lautbezeichnungen – alles dieses zum Abdrucken in nordamerik. Sprachen

Brief von Niederstetter an Wilh. v. Humboldt d.d. Philad. 1829 – Bl. 19–21

ein Blatt des Journals the friend 1829 – Bl. 23–26

ein Zeitungsblatt – Bl. 27

Bemerkungen und Classification, eigenhändig von W. v. Humboldt – Bl. 30–38

Verzeichniß der Hülfsmittel für amerik. Sprachen, die W. v. Humboldt besaß – Bl. 40–43: a, gedruckte und handschr., über Grammatik und Lexica b, über gedruckte, auch Text c, besaß davon alle b.

Verzeichniß der Hülfsmittel für amerik. Sprachen, die W. v. Humboldt nicht besaß – Bl. 45–48 – a, eigenhändig b, ebenso handschr., über alphabetisch nach den Sprachen und mit einigen Abhandlungen

Bücher über Amerika und seine Sprachen, ausgezogen aus "Vater's Literatur der Lexica und Grammatiken", mit einigen eigenhändigen Zusätzen Wilh. v. Humboldt's – Bl. 49–52

Bücher über amerik. Sprachen, die sich in der königl. Bibl. zu Madrid befinden; dabei einige grammatische Wörter – Bl. 53a

Brief Schepeler's an Wilh. v. Humboldt d.d. Bayonne 1823, mit Zusätzen über Bücher über amerik. Sprachen, welche die königl. Bibl. zu Madrid besitzt – Bl. 53b–53d

verte!

über die Tsyan. mex. gram. Wörterbücher ~~Bl. 54 folg. und handschr.~~

einige Briefe über die Bücher- und Manuscripte Typrusa – Bl. 55

Verzeichniß der Typrusa (aller Waldstämme), deren gramm. Bau in Mithridates beschrieben wird, eigenhändig von W. v. Humboldt – Bl. 56–57

Verzeichniß der amerik. Typrusa aus Vater's Typrus-Index, eigenhändig von W. v. Humb. – Bl. 58–59

Eigenhändiger Entwurf eines Briefes Wilh. v. Humboldt's an den mexicanischen Minister der auswärt. Angel. Don Lucas Alaman über Texten der mexicanischen Bildtypren, und deren Beziehung für amerik. Typrusa – Bl. 60–61

Abschrift eines Briefes Wilh. v. Humboldt's (aus Paris in Amerika) wegen der ihm bestimmten Briefe über amerik. Typrusa – Bl. 62–63

Brief von Becker an W. v. Humb. d.d. Elberf. 1827 – Bl. 64

Auszug aus e. Briefe Bergfeldt's d.d. v. Fago de Chile 1827 – Bl. 66

Brief des Grafen v. Kalckreuth an W. v. Humb. 1827, typrusschreibgeschichtlichen Inhalts – Bl. 68–72

kurzer Brief an W. v. Humboldt über den von mir auch diesem Briefe gemachten Correctur einer Abschrift von Breton's caribischen Gramm. – Bl. 73–74

einzelne eigenhändige Notizen W. v. Humboldt's über amerik. Typrusa und Völker – Bl. 75–81

Inhaltsschriften über den Cherokee-Alphabet – Bl. 84–91

Uebersetzung von 1. Mos. cap. 1. in die Cherokee-Typrusa von David Brown – Bl. 92–94

Conjugation eines Verbums der Lenni Lenape-Typrusa, aufgezogen auf Zeisberger's handschr. Gramm. – Bl. 101–104

mit Durchstich auf Cotton's handschr. Wörterb. der Plymouth-Dialekte in Massachusetts – Bl. 105–106 (Cotton's vocabulary of the Massachusetts-Tribe. Cambr. 1829. 8. – war bei der Ausarbeitung dieses Aufsatzes v. 98–99.)

Conjugation eines Totonaca-Verbums, eigenhändig von Wilh. v. Humboldt – Bl. 108 (ein größeres Blatt, in welches 21 Zeilen eingeschrieben sind).

Ex Bibliotheca Regia Berolinensi.

Berlin 1844.

Buschmann.

Art. VII. — A Discourse on the Religion of the Indian Tribes of Nord America; delivered before the New York Historical Society, December 20. 1819. By Samuel Farmer Jarvis, D. D. A. A. S. 8vo pp. 64. (With Notes and Illustrations, pp. 46.) New York. 1820.

The history and character of the Indian tribes of North America, which have for some time been a subject of no inconsiderable curiosity and interest with the learned of Europe, have not till lately attracted much notice among ourselves. The very circumstance of our living so near to them, that we could at any moment make such inquiries as should be wished on any point relating to them, has, no doubt, contributed much to our neglect of this part of the history of our continent. While Europeans, who from their remoteness cannot, if we may use the expression, without difficulty obtain specimens of this portion of the human race to complete their collections, have long esteemed the American Indian as one of their most curious subjects of investigation. Just as we remember some years ago to have seen among the curiosities of an European museum an article, which would have excited but little interest in an american, though it is in itself not among the least curious productions of nature, — we mean, that common plant of our continent, the indian corn. But as the Indian nations

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are now fast vanishing, and consequently the individuals of them come less frequently under our observation, we, also, as well as our European brethren, are beginning to take a more lively interest than ever, in the study of their character and history.

The immediate impulse has been given at the present time by the important and interesting publications of Mr. Duponceau and Mr. Heckewelder, of which we gave an account in a former volume.[1] On that occasion we expressed very fully our opinion of the great value of those works, which we had no doubt would be received by the learned of Europe, particularly the Germans, with the utmost avidity, and we are happy to find by one of our own valuable periodical publications, devoted to the literature of Germany, that the high opinion we had formed of those works is confirmed by the judgment of distinguished literary journals in that country.[2] While, however, we re-

1.) North American Review, vol. ix. pp. 155 and 179.

2.) See the German Correspondent of May 23, published in English at New York, under the superintendance of the Rev. Mr. Schaeffer, whose learning and talents are well known, and to whom we have already alluded as the editor of the Deutscher Freund. The number of this journal, we have here referred to, contains notices of many

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mark that the immediate impulse has been given to the study of Indian affairs, by the invaluable works above mentioned we are not unmindful of what is due to our own Massachusetts Historical Society, which has for many years past been steadily, though unostentatiously, rendering essential services to this, as well as other parts of the history of America; services, which deserve the greater praise, as the society began its labours at a time when there was so little zeal in literary pursuits of any kind, and so few inducements either of profit or fame to engage in them. This society may justly boast of having taken the lead in the study of American history, and under the inauspicious circumstances which we have just mentioned; and it was in emulation of the honourable example of the Masachusetts Society, though without aiming to be rivals of it, as our brethren of

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American publications, with extracts from different reviews of Mr. Duponceau and Mr. Heckewelder's works, published in the Leipsic monthly journal, entitled Amerika dargestellt durch sich selbst, (or, America represented by itself,) and the Allgemeine Literatur Zeitung, (or, General Literary Intelligence) We observe also that a German translation of Mr. Heckewelder's book by Prof. Schultz, of Göttingen, is already announced.

2.

New York have respectfully assured the public, that the foundation was laid, fifteen years ago, for the society, to whom the discourse now before us was addressed.[1]

The author of this discourse is the learned and respectable clergyman, who has been invited to take charge of the Episcopal society in Boston, for whose use the new stone church is now building; and, though we judge of him from the present publication alone, and without any personal acquaintance with him, we feel no small degree of satisfaction in being able to congratulate our friends in the metropolis upon the acquisition of a divine, whose general learning promises to reflect honour upon our country, and to cooperate with his professional knowledge in promoting just views of the sacred volume which he is ordained to interpret.

The subject of Dr Jarvis' Discourse, as already appears from the title above quoted, is the Religion of the Indian tribes; but as the investigation of this is intimately connected with the origin of those tribes, the author is naturally led to consider the opinions of several writers on that point also, and to examine

[1] Address of the New York Historical Society to the public. 1805.

briefly the proofs of the affinity of the Indians to the other inhabitants of the globe. He accordingly considers the religion, the manners and customs, and the languages of the Indians, as compared with those of the Eastern continent; and as the languages of different people afford the most satisfactory means of tracing their common origin, Dr. Jarvis has, with a diligence and zeal worthy of the greatest praise, devoted a considerable portion of his notes to the subject of the Indian languages. We shall briefly consider each part of his work by itself.

After noticing the great difficulties attending an inquiry into the religion of the Indians, on account of their extreme reserve on that subject, Dr Jarvis refutes the unfounded opinion of Volney and many other writers, who have asserted, that the Indians have no religion; and in his notes the author particularly cites Hearne and Colden, the former of whom says in the most decided terms: "Religion has not yet begun to dawn among the Northern Indians; I never found any of them that had the least idea of futurity." Colden speaks with more hesitation; observing, that "they have no kind of public worship, and I am told they have no radical word to express

press God, but a compound word, signifying the Preserver, Sustainer, or Master of the universe; neither could I ever learn what sentiments they have of a future existence."

If Hearne had been giving an opinion upon any point that was directly to affect the interests of the Hudson's Bay Company, (for whom, if we rightly remember, he undertook his travels,) such a palpably unfounded statement might perhaps, be traced to some other cause than simple ignorance of facts; for, unless we are misinformed, much of the colouring, if not the design, of his publication was, at the time, attributed to a desire of promoting the interests of that company, rather than to the liberal and disinterested intention of adding to our stock of knowledge. Colden, undoubtedly, makes his statement upon the best information he could then obtain from other persons; but he was evidently misinformed; and Dr. Jarvis very properly opposes to the opinions of these writers, the testimony of Charlevoix, Adair, Mackenzie, and Heckewelder, the latter of whom, by an acquaintance with the Indians as their missionary for forty years and a thorough knowledge of that

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wide spread dialect, the Delawa-
re language, is probably better
qualified to give and opinion on
this point than any man who
has ever written upon the subject.
This truly venerable missionary
says of them — "Habitual devo-
tion to the Great First Cause and
a strong feeling of greatitude for
the benefits which he confers, is
one of the prominent traits which
characterize the mind of the
untutored Indian." — "He belie-
ves it to be his duty to adore
and worship his Creator and Be-
nefactor" &c. Historical account.
p. 84.

To the testimony here adduced by
Dr. Jarvis, might have been added,
if he had thought it worth while
to swell the list of authorities, se-
veral of our New England histo-
rians, from the first settlement
of the country.

Gookin (in 1674) says — "Some,
for their God, adore the sun; others,
the moon; some, the earth; others,
the fire, and like vanities. Yet,
generally, they acknowledge one
great supreme doer of good; and
him they call Woonand or Man-
nitt; another, that is, the great
doer of evil or mischief; and him
they call Mattand, which is the
devil, &c"[1] Roger Williams says-
" He that questions whether God

[1] Mass. Hist. Collections, vol. i - p. 154.

made the world, the Indians will teach him. I must acknowledge, I have received in my converse with them many confirmations of those two great points, Heb. xi. 6. viz. 1. That God is. 2. That he is a rewarder of all them that diligently seek him.... If they receive any good in hunting, fishing, harvest, &c. they acknowledge God in it"[1] To these old ac-

[1] Williams' Key into the Language of america (Chap. XXI.) published at London in 1643, and republished in Mass. Histor. Collect. vols. 3 and 5. Williams also, in speaking of their opinions of a future state, observes that "at the south-west," "as they say "is the Court of their great God Cawtantowit; at the south-west are their forefathers soules; to the south-west they goe themselves when they dye." Preface to his Key.

Among the many curious old books, relative to our country, the following deserves to be remembered. "Phoenomena quaedam apocalyptica ad aspectum Novi Orbis configurata; or some few lines towards a description of the New Heaven, as it makes to those who stand upon the New Earth. By Samuel Sewall, A. M. and sometime Fellow of Harvard College at Cambridge, in New England. The second edition. Boston: printed by Bart. Green, 1727, in 4°. pp. 64. To which is annexed a Ser-

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counts we will only add one of modern date, respecting the Indians on Long Island, in the very state where Colden wrote, which we have taken from a statement of the Rev. Sampson Occum, an Indian convert, whose preaching is still remembered by persons now living. The account was written in the year 1761, and is to be found in the Massachusetts Historical Collections, vol. x. p. 108. "They imagined," says the author, "a great number of gods.... But they had a notion of one great and good God, that was over all the rest of the gods, which they called Cauhluntoowut, which signifies one that is possessed with supreme power." And as to their notions of a future state, in addition to the intimation above from Roger Williams, the writer last cited, who kept a school and also preached to them for some years, expressly says, that 'they believed the existence of their souls after their bodies.

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mon by Samuel Willard, (originally published in 1700,) Teacher of a Church in Boston, and Vice President of Harvard College. The writer of the Phoenomena seems inclined to the hypothesis that the Indians are descendants of the Israelites; and he adopts, after 'the learned Mr. Nicholas Fuller, the name of Columbina (not Columbia) for the name of this continent.

were dead. Their souls go to the westward a great way off, where the righteous, or those that behaved themselves well in this world, will exercise themselves in pleasurable singing and dancing forever, in the presence of their Sawwonnuntoh or their western god, from whom they have received their beans and corn, their pumpkins, squashes, and all such things. They suppose the wicked go to the same place or country with the righteous; but they are to be exercised in some hard servile labour, or some perplexing exercise, such as fetching water in a riddle, or making a canoe with a round stone, &c.

These were common notions with all Long Island Indians. But, without multiplying quotations, we may ask, if the Indians in general have not some settled opinions of a Supreme Being, how has it happened that in all the conferences or talks of the white people with them, they have constantly spoken of the Great Spirit, as they denominate the ruler of the universe?

Dr. Tardis next takes notice of an old hypothesis, which formerly was a favourite one with European writers, and which, as our author observes, has been revived and brought before the public by a venerable member of

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this society, (Dr. Boudinot) whose exalted character renders every opinion he may defend a subject of respectful attention; that is, that the Indians are "the descendants of the ten tribes of Israel." In a note on this part of the discourse, the author gives a very brief account of some of the writers who have embraced this hypothesis, and whose opinions are collected in Charlevoix's work; and he informs us, also, that the excellent dissertation of Professor Vater, which contains a review of all the opinions on this subject, and is undoubtedly the best work extant, is now translating by Mr. Duponceau. Dr. Jarvis himself, without considering all the arguments of these writers at large, proceeds directly to one which, as he observes, after Charlevoix, affords the most unequivocal means of tracing their origin; that is, the languages of the Indians; and this test, as he remarks, 'will be found very fatal to the theory in question.' Besides, as Dr. Jarvis very justly remarks, the three primitive languages of the North American Indians, according to Mr. Heckewelder, are the Iroquois, the Lenape or Delaware, and the Floridian; and these three 'are so distinct as to have no perceivable affinity.' Now all these, continues our author,

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cannot be derived from the Hebrew, for it is a contradiction in terms to speak of three languages radically different, as derived from a common source. Which then, we may well ask, is to be selected as the posterity of the Israelites; the Iroquois, the Lenapé, or the Southern Indians.' pp. 12. 13. The same difficulties pressed themselves upon our New England ancestors at a period when we could boast of at least as many good Hebrew scholars, in proportion to our population, as we can at this day, and when the Indian dialects of this part of the continent were much more familiarly known to our scholars than they now are. Roger Williams says, "Others and myselfe have conceived some of their words to hold affinity with the Hebrew; but afterwards he adds, Yet againe I have found a greater affinity of their language with the Greek tongue.' Preface to his Key. Hubbard says, though probably speaking more upon the authority of others than from his own examination, Doubtless theire conjecture, who fansy them (the Indians) to be descended from the ten tribes of the Israelites carried captive by Salmaneser and Esarhaddon, hath the least shew of reason of any other, there being noe footsteps to bee observed

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of their propinquity to them more than to any other tribes of the earth, either as to their language or manners.' General History of New England. ch. 6.

Dr. Jarvis, in his Notes, pursues this inquiry into the affinity of the Indian and Hebrew languages at some length. In the course of his notes upon this subject, we are glad to see that he considers the points as a part of the Hebrew language, instead of an unwarrantable addition to it. It is time that this language should be studied like all others, that is, as we find it, and not as we would make it, by stripping its fabric of every appendage which the whims of one student or the indolence of another shall dictate. Dr. Jarvis institutes a comparison between the Hebrew and Indian numerals, the separable and inseparable pronouns, the forms of nouns with the pronouns affixed and suffixed to them, and the conjugation of a verb, to love, through all our modes and tenses.

We will here stop to make a remark suggested by M. Heckewelders publication, on the numerals, which are so often made the subject of comparison by travellers and authors; that is, that the numerals "differ very much in languages derived from the same stock." From this fact it is obvious, that we should

not

not hastily draw inferences from these alone, respecting the similarity or dissimilarity of the Indian dialects, but should extend our comparisons to other classes of words. At p. 82, Dr Jarvis subjoins a specimen of the Cherokee language, which belongs to the Floridian family or class, and is essentially different from the other classes of primitive Indian languages. This was communicated to Dr Jarvis, it appears, by Mr Duponceau, in the original manuscript of the Rev. Mr Buttrick, who has for two or three years past been a missionary among the Cherokees. The specimen here given of their language comprises the conjugation of a verb, to be ne gw ti, to take, through our common division of tenses, an active, passive, and middle voice, and a singular, dual, and plural number. We should have been glad to have been more particularly informed here, whether what is called a dual number by Mr Buttrick is, strictly speaking, like the dual of the ancient languages confined to two persons or things, or whether it is what the German missionaries, the Rev. Mr. Denicke among the Chippeways, and the Rev. Mr. Heckewelder, denominate the particular plural, that is, a limited plural, embracing an

and intermediate but not definite number between one individual and all of any class of objects, which the Indians use when they speak of a family or any asso-ciation or company of persons, in contradistinction to men in general. We are strongly inclined to think, as Mr. Duponceau does in the case of the languages of the Greenlanders, that what is called the dual in the Cherokee will be found to be a limited plural of this kind. If, however, this num-ber is, strictly speaking, a dual and not a limited plural, or mid-dle number, as it might perhaps be denominated, the Cherokee dif-fers from other Indian dialects in one of the most striking pe-culiarities of that class of langua-ges.

In going through this speci-men of the Cherokee, and indeed the other Indian specimens in this work, we have had constant occasion to lament the want of a systematic orthography for all these languages; which would much facilitate the study of any one of them, and would be of still more use in giving us the means of easily comparing the different dialects with each other. In the present instance the marks of long and short quantity, and the accents, are employed to deno-te

te modifications of the vowels, but we observe no mark to indicate the accented syllables of the words, nor any key to the pronunciation. Thinking it probable, however, that the Rev. Mr. Butrick, from whose manuscript this specimen of Cherokee was taken, had been accustomed to the system adopted in the key to Perry's Dictionary, we turned to that work, and upon comparing it with the table in the Cherokee Spelling Book, published by Mr. Butrick and his associate, Mr. Brown, we found that our conjecture was right.[1] For

1) Tsulukí Sgelu Clu; that is, Tse, lokee, or as we write the name, Cherokee Spelling Book, written by D. S. Butrick and D. Brown. Printed at Knoxville, 1819. The title of this book, if we rightly comprehend the authors' system of orthography, which, however, we are not quite sure of, is to be pronounced Tsuh-luh-kee Squa-luh-aluh; the latter part being composed sgelu, spelling, and clu, a book. This use of the consonant c to denote the vowel a in hate, seems to us peculiarly objectionable in the orthography adopted in this spelling book: as does also the plan of turning some of the letters upside down; for example, ɒ denotes a in part; ɔ, the sound of

the convenience, therefore, of such readers as may wish to examine this specimen of Cherokee, we will just remark, that the ā sounds as in hate, â as in hall, ē as in mete, ī as in pine, ĭ as in pin, ô as in prove, ŭ as in duck.

The necessity of some improvement in the mode of writing these languages, may be seen in the following comparative specimen of Cherokee words.

	From Prof. Vater.	From Mr. Buttrick
Water	ommath, awwa, ammath.	ᎤᎷᏱ (amúth)
Father	chatohta (your.) aketohta (my.)	ᎾᏍᏔᎾᏓ (istitawtu) ᏣᏔᎾᏓ (etawtu)
Eau	cheelane.	ᏦᏩᏂ (kuhléni.)

After giving an example of the mode of conjugating verbs in the Cherokee language, and also in the Delaware, without, however, attempting to exhibit a full view of the exuberant richness of their grammatical construction, Dr. Jarvis co-

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of e in met etc. But the orthography will undoubted be improved as these languages become more and more the subject of attention with philologists. Mr. Buttrick and his associate deserve much praise for having accomplished as much as they have, during their short residence with this tribe, whose language too is said to be much more difficult than either the Creek or the Chactaw.

mes to this conclusion. "It will immediately be seen, that a language so remarkably rich in grammatical forms, as to surpass even the Greek, differs toto coelo from the Hebrew, one of the simplest of all languages" p. 87. This extraordinary profusion of grammatical forms in the languages of the Indians, is indeed a most curious and interesting subject of investigation with philologists. Nor is it less a subject of surprise with those persons, who have been accustomed to consider the Indian languages as so poor and barren that they do but just answer the most necessary purposes of life, to be informed of the great number of words which they use to express the same action when applied to different objects. In the Cherokee language, for example, as we learn by a communication from Mr. Bulbrick, for which we are indebted to an obliging friend, "thirteen different verbs are used to express the action of washing, as follows:

Cŭ tŭ wō,	I am washing	myself, as in a river.
Cŭ tē stū tā,	" "	my head.
Tsē stū tā,	" "	another person's head.
Cŭ cŭ squō,	" "	my face.
Tsē cŭ squō,	" "	another's face
Tā cà sū tā,	" "	my hands.
Ta tse yà sū tā,	" "	another's hands.
Ta co sū tā,	" "	my feet.

Tā

Tā tsē yâ sū lā,	I am washing	another's feet.
Tā căng kē lâ,	" "	my clothes.
Tā tsē yŭng kē lâ	" "	another's clothes
Tā cŭ tē yā,	" "	dishes, &c.
Tsē yŭ nvâ,	" "	a child.
Cô wē lâ,	" "	meat.

This difference of words, adds Mr. Buttrick, prevents the necessity of mentioning the object washed. So also with the verbs love, take, have, leave, die, weigh, &c. Upon reading this part of Mr. Buttrick's communication we had the curiosity to look into father Ralle's M.S. Dictionary of the Norridgwock, or Abenaki, language, which we mentioned in our review of the Correspondence of Mr. Duponceau and Mr. Heckewelder; (Vol. IX. p. 184) and under the French verb laver, to wash, we found the following various examples; in which, it is to be observed, the Indian words are to be pronounced as a Frenchman would sound them:

Nekesebédadoun	Je me lave,	I wash him or it. skins, linen, &c.
Nekeseséghenemen, vel Nekesestaghenemen,	Je lave du peau, linge, &c.	I wash
Nekeseséghenan	"	v. g. une chemise, I wash a shirt.
Nekesígoua,	Je (me) lave le visage	I wash my face,
Nekesesígouenan,	"	à lui, I wash his face.
Nekesíretsa,	"	les mains, I wash my hands.
Nekesiretsenan	"	à lui, I wash his hands.
Nekesebatadóunar,	"	les piés, I wash my feet.
Nekesesesiténan.	"	à lui, I wash his feet.

After such evidence of the copiousness of these languages, what shall we say to the theories of ingenious men, who

who have represented them as destitute of almost all the powers of the cultivated languages? In the instance from Mr. Duthrick's communication, we see there are no less than thirteen words to denote the same action when applied to different objects. Now in our own, or in the French language, which last we cite as the most familiar of the foreign languages to readers in general, what instance can be produced that can be compared with this? In some cases, it is true, we have terms somewhat resembling these Indian verbs, as for example, the verb to eat implies taking food that is solid, and the verb to drink, that which is liquid; to walk signifies to go on foot, and to ride is to go on horseback, as the English generally use it, or, to go either on horse back or in a carriage, according to the use of the word in this country. For either of these words we may, in our language, employ a more general term as the verb, and then subjoin the noun which shall designate the kind of food we take or the manner of going from one place to another. But the Indians express modifications or circumstances attending the action spoken of, by single verbs and to a vastly greater extent than we can do. For exam-

ple,

ple, to take an instance from father Ralle's Dictionary again, the word nepangoudᵉ dámen signifies, I eat only meat; nebangouᵉ nougoué, I eat only the fat; nebangouállegoué, I eat only acorns, or mast, &c. Again, I walk in the water is expressed by the word nepemansoughé; I walk in a bad road, nesaagouffé; I walk or go upon my knees, nedatsitegouathessé; I go on all fours, nepemigonsi; I walk in the rain, nenegheranrouffé, &c.

We have dwelt the longer upon this part of Dr. Jarvis' subject, from a desire to draw the attention of our philologists to the curious structure of these languages, being strongly inclined to believe with Mr. Dupponceau, that we have yet much to learn upon the subject of universal or philosophical grammar. Will it be asked of what use is it to examine the structure of languages in which there is no literature to compensate us for our labour? If, indeed, our only motive in the study of languages were to repay ourselves by the stores of learning locked up in them, we should be but poorly rewarded for the labour of investigating the Indian dialects; but if we wish to study human speech as a science, just as we do other sciences, by ascertaining

all

all the facts or phenomena, and then proceeding to generalize and class those facts for the purpose of advancing human knowledge; in short, if what is called philosophical grammar is of any use whatever, then it is indispensable to the philologist of comprehensive views, to possess a knowledge of as many facts or phenomena of language as possible; and these neglected dialects of our own continent certainly do offer to the philosophical inquirer some of the most curious and interesting facts of any languages with which we are acquainted.

Nordamerikanische Sprachen im allgemeinen.

DEPARTMENT OF WAR, May 15, 1826.

To

SIR:

It is the intention of the Government to collect and preserve such information as may be obtained concerning the Indian languages.

The subject naturally divides itself into two parts: Etymology, or the vocabulary of the several languages or dialects, and their Grammars or structure.

For the first purpose, an uniform comparative vocabulary is necessary; and one has accordingly been prepared, and is herewith enclosed, (No. 1.) consisting, principally, though not exclusively, of those primitive words which can hardly have been borrowed from other languages; and which, when similar in different dialects, afford a strong proof of the common origin, at no very remote period, of the tribes speaking such dialects. This vocabulary has been arranged according to the several objects which it embraces; and, also, with a view to prevent substantive nouns, adjectives, and verbs, from being confounded one with another. And it has been made copious, in order to have a better chance of obtaining for all the dialects a sufficient number of the same words, and for the purpose of offering a greater facility in discovering the affinities which may exist between the several Indian, or between them and other languages. It was also deemed proper to include, in it, all the words contained in that of the empress Catharine.

It is therefore desirable that this Vocabulary should be obtained for every Indian dialect spoken within the United States: but, in cases where this is not practicable, such one as may be procured, though less comprehensive and containing different words, will still be acceptable, and should be transmitted to the Department.

The second object is attended with much more difficulty. It is known that, in general, the Indian differ in their grammatical forms and structure from the English and most other European languages: and it has been suggested that there is, in these respects, a great similarity between those several Indian languages themselves. It would be interesting to ascertain what are their general features and peculiarities; to what extent they resemble each other; in what particulars they differ from the English, and other languages familiar to us. There is not sufficient knowledge on that subject, at least at the Seat of Government; to give specific instructions. The intelligence and knowledge of its officers, to whom the inquiry is committed, must supply that defect. A literal translation of the verbal forms and sentences contained in the paper herewith enclosed, (No. 2.) will throw some light on the subject. But the list is necessarily very imperfect; and, on a very important point—the manner in which derivative, and particularly in which compound, words are formed; as it was impossible, *a priori*, to know which were and which were not, no sentences could be devised for that purpose. The paper has been drawn by way of illustration, and not with a view of prescribing any rule. Other sentences may be added or substituted, if thought necessary or preferable. To the conjugation of the verb *to tie*, that of any other may be substituted; and, as far as practicable, one of the most regular which each language affords should be preferred. It is hardly necessary to add, that, whilst vocabularies of every different dialect are desired, the translation of the verbal forms and sentences, or of any others which may be substituted or added, and the inquiries respecting the grammar and structure of the languages, need not be extended, by any means, to every dialect, but only to one or two of the most important in each great family of radically distinct languages.

Uniformity in the orthography is an important object, and most essential in a comparative vocabulary. The plan proposed by Mr. Pickering, with some slight alterations, is recommended as the most simple, and as having generally been found sufficient in practice. A sketch of it is annexed; but it may not always be possible to find, amongst the interpreters and other persons who must be employed in taking down the words from the Indians, men who could adhere to that plan. You will give such directions in that respect, as your knowledge of the capacity and habits of the men you employ will suggest, such as you think may be carried into effect. What is essential, is, that a *key* to the orthography adopted should accompany each vocabulary; and to avoid, as far as practicable, the use of the same letter, or of the same combination of letters, to express different sounds; and the use of different letters, or of different combinations of letters, to express the same sound. But, after all, it may often be necessary to let the interpreters write the Indian words according to their own habits of English orthography, and without attempting to give them directions, which, however simple in themselves, might puzzle them.

It will also be useful to obtain the proper name of each tribe—such as each gives to itself—together with the signification of that name, when it has any. It is still more important to know the name, and the meaning of the name, (when it has any,) given by each tribe to the rivers known to them. And there are some rivers which, could we know by what nation, or in the language of which nation they are called by the name they now bear, or which they did bear when first known to us, would assist us in finding out the ancient boundaries of certain tribes. Such are the Susquehannah, Conodogwinet, Conogocheage, Potomak, Shenandoe, Roanoke, Pamptico, Allegheny, Conemaugh, Monongahela, Youghogheny, Swikley, Kanhawa, Ohio, Scioto, Poketaliko, and, generally, all the waters having Indian names, west of the Blue Ridge, in Pennsylvania and Maryland; and, in Virginia, both east and west of that Ridge. This may be the best mode of finding out, with certainty, to whom debatable country did belong, and to what class lost languages did pertain.

The paper No. 3, which has been prepared by the Hon. Albert Gallatin, is an attempt, with the materials already within his reach, to arrange the Indian tribes of the United States East of the Stony Mountains, according to languages and dialects.

You will report to the Department, at as early a period as you can, the information required.

I have the honour to be, your most obedient servant,

JAMES BARBOUR.

14.

No. I.—VOCABULARY.

GOD
a spirit
bad spirit
worship
ceremony (religious)
initiation (1)
sacrifice
sacred thing (2)
idol
priest
conjurer
soul
country of souls

MAN (homo) (3)
an Indian
a white man
man (vir) (4)
woman
men
women
boy
girl
child
father
mother
grand father
grand mother
husband
wife
son
eldest son
youngest son
daughter
brother
brothers
brother's son
sister's son
uncle
aunt
cousin
relation
nephews
cousins
ancestors
relation
male (5)
female (5)

HEAD
hair
face
beard
nose
nostrils
eye
eyes
eye-lids
eye-brows
mouth
tongue
teeth
ear
ears
face
forehead
cheeks
neck
throat
arm
hand
hands (both)
right hand
left hand
fingers
nails
body

shoulder
back
belly
elbow
knee
feet
skin
flesh
bone
heart
blood
milk
a wound
a scalp

NATION
tribe
clan (6)
country
territory
town, village
council
council place
speaker
a speech, a talk
king
chief
hereditary chief
his heir, successor
warrior
hunter
confederacy
treaty
allies
friend
friends
messenger
belt
peace
enemy
enemies
a quarrel
war
battle, a fight
victory
a defeat
prisoner
death song
adoption
a spy
a feast
a dance
thief
murderer
avenger

HOUSE, hut
houses
door
hearth, fire place
floor
thresh-hold
court yard
garden
field
meadow
a hoe
a plough
a harrow
a yoke
a cart
kettle
tub
earthen ware
arrows
an arrow
a bow

club
hatchet
knife
pipe, calumet
canoe
boat
ship
a paddle
oar
net
fishing hook
snare
trap
Indian shoes
coat
blanket
a post, a stake
palissade
ditch
a fort
fortifications (ancient)
rampart (ancient)
tumulus (ancient grave)
grave (modern)
parched corn
boiled corn
meal, flour
bread
spirituous liquor
wine
victuals, food

SKY
sun
moon
ray of light
eclipse
day
night
light
darkness
star
the stars
north star
north
south
east
west
morning
noon
evening
winter
spring (the)
summer
autumn
year
month
air
wind
whirlwind
storm
lightning
thunder
rain
snow
hail
rain-bow
aurora borealis

FIRE
smoke
water
ice
earth
land
a tract of land
sea

wave
lake
shore
island
river
rivulet
up the river
down the river
falls of a river
rapids
source of a river
a spring
a ford, crossings
banks of a river
branch or fork
left hand fork
right hand fork
portage
hill
mountain
valley
path
war-road
stone
rock
sand
clay
dust
mud
cave, cavern
salt
salt spring
a lick
metal
gold
silver
copper
lead
iron

FOREST
prairie (without trees)
tree
trunk of a tree
branch of a tree
bark
leaf
flower
fruit
seed
nut
berry
a plant
grass
shrub
corn or grain
maize
wheat
rye
oats
roots
potatoes
pumpkin, squash
water melon
wild oats (zizania)
oak
pine tree
birch
chesnut tree
sugar-maple
plumb tree
acorn
walnut
grapes
strawberries
sugar
wood

No. I.—Vocabulary—Continued.

WILD BEAST
meat
skin (of animal)
horn
tail
beaver
deer
buck
doe
fawn
elk
moose
buffaloe (bison)
bear
panther
wolf
fox
dog
racoon
opossum
squirrel
mouse
rabit, hare
bear skin
deer skin
beaver skin
fat, tallow
horse
ox
cow
calf
sheep
hog
cat
snake
rattle snake
turtle
worm
fly
honey-bee
honey
bird
birds
feathers
wings
bill
egg
eggs
goose
duck
pigeon
eagle
partridge
turkey
cock
hen
fish
fins
whale
sturgeon
perch
pike
trout
cat fish
chub fish
frog
fish-bone

BIRTH
death
love
hatred
marriage
pregnancy
lying in
sickness
hunger
pain
shape
breath
sleep
a person
a thing
something
nothing
noise
a shriek
howling
voice
a word
a name
cold (subst.)
heat
dampness
length
breadth
depth
height
a circle
a square
a ball, sphere
a measure (vessel &c.)
a hole
calamity
wonder
harmony, union
affection, liking
offspring
source, cause
an evil
trouble, anxiety
labour, work
laziness
strength
power, dominion
ability (of doing)
time

WHITE
black
red
blue
yellow
green
great, big
greater
greatest
small
tall
strong
stronger
strongest
heavy
light
high
low
damp
dry
thick
sharp (as a razor)
weak
brave
coward
old
older
young
younger
youngest
good
better
best
bad (in quality)
wicked
handsome
ugly
healthy
sick
alive
dead
witty, sensible
silly, foolish
happy
cheerful
cold (adj.)
warm
thirsty
hungry
first
second
long
wide
deep

I (EGO)
thou
he
she
it
we (two)
we (here)
we (all)
you (two)
you and I
you (all)
they
them
my
thy
his
its
our
your
their
this
that
this person
this thing
these
who
which
what
that which
he who
both
either
other
all
many
much
few
a little
more
some
several

WHERE
here
there
at
above
below
over
under
within
near
far
when
now
soon
then
always
never
to day
yesterday
to morrow
long ago
formerly
hereafter
before
after
once
twice
how
well
ill
quickly
slowly
why
with
without
from
towards
yes
no
as
if
and
or
also
perhaps

ONE
two
three
four
five
six
seven
eight
nine
ten
eleven
twelve
twenty
thirty
hundred
thousand

TO EAT
to be hungry
to drink
to walk
to run
to sit
to lie down
to stand
to stay, to stop
to dance
to go
to come
to ride (in a boat)
to ride (horseback)
to hunt
to fight
to smoke
to sing
to sleep
to die
to say
to speak
to confer, to treat
to marry
to think
to know
to wish, to want
to see
to hear
to taste

No. I.—Vocabulary—Concluded.

to smell	to plough	I am sick	he eats
to touch	to conceal	it rains	I eat
to love	to cook	it snows	I came
to hate	to melt	it is cold	he came
to kill	to subdue (a nation)	go (imp.)	we came
to scalp	to have	stay (imp.)	I have eat
to give	to be	bring (imp.)	thou hast eat
to take	he is	give (imp.)	he has eat
to bring	I am	give me (imp.)	he saw
to carry	I am cold	take him (imp.)	he is dead
to cut	I am warm	take it (imp)	he has been seen
to strike	I am young	he drinks	he shall speak
to plant (corn)	I am old	he runs	he shall go
to burn	I am good	he sings	he may go
to bury	I am strong	I sing	we may go
to sow	I am hungry		

NOTES.

(1.) Initiation. Trials to which young men, and sometimes warriors, are subjected, before going to war.

(2.) Sacred thing. Something supernatural, believed to afford protection, to which a sort of worship is paid, and certain things dedicated, such as the representation of the object which designates the clan; such as, on the West of the Mississippi, has been translated "Medicine."

(3.) Man homo. As contra-distinguished from other animals.

(4.) Man vir. As contra-distinguished from woman.

(5.) Male, Female. As generally applicable to all animals.

(6.) Clan. Artificial sub-division of a nation or tribe, without relation to localities or to the division into towns &c.; distinguished by the name and insignia of some animal or other visible object; generally characterized by two features, that no one can marry one of his own clan, that the children are of the mother's clan, (a literal translation.)

OBSERVATIONS.

Whenever the Indian word is known to be compound, or figurative, or not to have the precise meaning of the English word, a literal translation of such Indian word is wanted.

Should the Indian word have a possessive pronoun affixed, or differ in species, number, mood, tense, or person, from the corresponding English word or words, the difference should be noted.

The words generally, and particularly those pertaining to religious subjects, or to the social state of the Indians, are to be understood as applying to their former notions, opinions, and habits. The words of visible objects not known to them, previous to their intercourse with white men, are intended to ascertain in what manner new words have been formed or adopted, to express such objects.

It is wished to have an uniform vocabulary, similar to this, of every Indian dialect that can be obtained. But when this will be unattainable, for the dialect of any tribe, such as can be procured, though less extensive or containing different words, must be forwarded.

A table of the sounds belonging to each dialect, and one of such English sounds or letters as are not found in it, should be always given, as well as an explanation of the orthography followed in writing the Indian words. That orthography should be uniform, at least for each dialect; and care must be taken to avoid whatever might produce doubts or mistakes: the great principle, so far as it is practicable, being that each sound should always be expressed by the same letter or letters, and that each letter or combination of letters should always express the same sound. [It is particularly recommended never to use the letters *ch* for the purpose of expressing the sound of *ch* in the word *ache*; which last sound should always be expressed by the letter *k*; and also so to write that the letters *k* and *h* may never be mistaken one for the other.] And it appears also important that the syllable, on which the accent is laid in Indian words, should be designated by some sign or mark, such as ' placed above.

No. II.—VERBAL FORMS AND SELECT SENTENCES.

to tie
tie him
tie them
I tie
thou tiest
he ties
we (two) tie
we tie
you (two) tie
you tie
they tie
he ties me
he ties thee
he ties him
he ties her
he ties us (two)
he ties us (all)
he ties you (two)
he ties you (all)
he ties them
they tie me
they tie thee
they tie him
they tie her
they tie us (two)
they tie us (all)
they tie you (two)
they tie you (all)
they tie them
I tie thee
I tie him
I tie you (two)
I tie you (all)
I tie them
we (two) tie thee
we (two) tie him
we (two) tie you (two)
we (two) tie you all
we (two) tie them
we (all) tie thee
we (all) tie him
we (all) tie you (two)
we (all) tie you (all)
we (all) tie them
thou tiest me
thou tiest him
thou tiest us (two)
thou tiest us (all)
thou tiest them
you (two) tie me
you (two) tie him
you (two) tie us (two)
you (two) tie us all
you (two) tie them
you (all) tie me
you (all) tie him
you (all) tie us (two)
you (all) tie us (all)
you (all) tie them
he has tied me
he has tied thee
he has tied him
he has tied us (two)
he has tied us (all)
he has tied you (two)
he has tied you (all)
he has tied them
they have tied me
they have tied thee
they have tied him
they have tied us (two)
they have tied us (all)
they have tied you (two)
they have tied you (all)
they have tied them
I have tied him
I have tied them
thou has tied me
thou has tied him
thou has tied us (two)
thou has tied us (all)
thou has tied them
we (two) have tied him
we (all) have tied him
you (two) have tied him
you (all) have tied him
he will tie me
he will tie thee
he will tie him
he will tie us (all)
he will tie you (all)
he will tie them
they will tie me
they will tie thee
they will tie him
they will tie us (two)
they will tie you (two)
they will tie them
I will tie him
I will tie them
thou wilt tie me
thou wilt tie him
thou wilt tie them
we (two) will tie him
we (all) will tie him
you (two) will tie him
you (all) will tie him
I would tie thee
I would tie him
I would tie them
he would tie thee
he would tie him
he would tie them
I might tie thee
I might tie him
I might tie them
he might tie thee
he might tie him
he might tie them
I ought to tie thee
I ought to tie him
I ought to tie them
he ought to tie thee
he ought to tie him
he ought to tie them
that I may tie thee
that I may tie him
that I may tie them
that he may tie thee
that he may tie him
that he may tie them
that we (two) may tie him
that they may tie him
if I tie thee
if I tie him
if I tie them
if he tie thee
if he tie him
if he tie them
I make him tie them
I make them tie thee
he makes me tie them
he makes me tie thee
he does not tie me
he does not tie thee
he does not tie him
they do not tie me
they do not tie thee
they do not tie him
he has not tied me
he will not tie me
he shall not tie me
that he may not tie me
if he does not tie thee
I will make him tie thee
I will not make him tie thee
he made me tie thee
he did not make me tie thee
I am tied
thou art tied
he is tied
we (two) are tied
we (all) are tied
you (two) are tied
you (all) are tied
they are tied
I was tied
I was tied by thee
I was tied by him
he shall be tied
that he may be tied
I am not tied
he is not tied
I was not tied
he shall not be tied
he who is tying thee
he who is tying him
he who did tie him
he who will tie him
we tie each other
you tie each other
they tie one another
I tie myself
he ties himself
we tie ourselves
they tie themselves
does he tie thee ?
has he tied thee ?
shall he tie thee ?
do they tie him ?
have they tied him ?
will they tie him ?
shall I tie him ?
shall I tie them ?
wilt thou tie him ?
wilt thou tie them ?

SELECT SENTENCES.

1. good morning
2. how is it with thee
3. He is a good man
4. I know him
5. she is a good woman
6. I love her
7. it is a large tree
8. I see it
9. I give you this canoe
10. take it
11. I give you this deer
12. take him
13. give me meat
14. give me that dog
15. bring water
16. bring the prisoners
17. This is my father's canoe
18. I gave corn to my father
19. I planted corn for my father

No. II.—Select Sentences—Concluded

20. I love my father
21. I took corn from my father
22. I came with my father
23. I saw a deer
24. I killed a deer
25. I killed him with my hatchet
26. I took the skin from the deer

27. This dog
28. these dogs
29. this is mine
30. that is thine
31. the man whom he saw
32. whose dog is this ?
33. to whom shall he speak ?
34. what is thy name ?
35. what doest thou call this ?
36. which of us (two) shall go ?
37. either of us may go ?
38. which of us (all) shall go ?
39. either of us may go.
40. who saw thee ?
41. he.

The Indian translation of the 17 following sentences No. 42 to 58, to be given as respectively expressed, when spoken by a man, or by a woman.

42. My father
43. my brother
44. my elder brother
45. my younger brother
46. my sister
47. my elder sister
48. my younger sister
49. my son
50. my daughter
51. my child
52. my head
53. my feet
54. my dog
55. my shoes
56. I saw thee
57. I love thee
58. I will marry thee

59. He is taller than me
60. he is the strongest man in the village.
61. my wife is handsomer than thine
62. thy wife is younger than mine

63. my brother is with his wife
64. my hatchet is in my house
65. where is he ?
66. I am here
67. I am a man
68. I am a good man
69. thou art a woman
70. there is a God
71. I am that I am (ex. 3d. 4.)
72. he sings well
73. he sings ill
74. he sings slow
75. he sings quick
76. he sings his death song
77. I see him
78. I see a man
79. I see a stone
80. I see near me
81. I see far off
82. he came on foot
83. he came horseback
84. he came by land
85. he came by water
86. he came in a canoe
87. he came before me
88. he came after me
89. he came with me
90. he came without me
91. he came from afar.
92. he came from the village
93. he came across the river
94. he came yesterday
95. we came both together
96. I struck him
97. I struck him with my foot
98. I struck him with my hand.
99. I struck him with a stone
100. I struck him with an hatchet

101. I gave it to him
102. I did not give it to thee
103. he gave it to me
104. what I gave him
105. what he gave me
106. did he give it to thee ?
107. hast thou given it to him ?
108. wilt thou give it to me ?
109. may I give it to him ?
110. I wish to go with thee and catch his horse
111. give me some venison to put in his kettle
112. we conquered our country by our bravery, and we will defend it with our strength.
113. the Lord's prayer

NOTES.

1. to 2. Good Morning, &c. intended to ascertain the common mode of salutation.

3. to 16. Intended to discover whether the difference of genders, or between animate beings and inanimate objects, is attended with varied inflexions in the pronouns or in the verbs.

17 to 26. Intended to ascertain whether there are any *cases* designated by inflexions of the nouns.

42. to 58. Intended particularly to ascertain whether women, on certain occasions, use different words from those used by men for the same purpose.

63. to 71. Intended to ascertain whether the substantive verb *to be*, is in the Indian language a distinct verb, or whether it is found only as a compound. It is therefore requested that it be distinctly stated, whether the Indian word used, as giving the meaning of the English *is*, *I am*, &c. has not some other meaning, such as, *I stand*, *there*, &c.

72. to 100. Intended to discover how far verbs are subject to inflexions, not only, as in European languages, on account of numbers, persons, tenses and moods, as usually understood, but also by reason of the circumstances of the action and of its several modifications.

The Lord's prayer has been generally adopted as a specimen of every known language ; and the sentences 110 to 112 have been added on account of their having already been published in three Indian languages radically different from each other.

In every instance, a literal re-translation, word, by word, into English of the Indian translation of the Lord's prayer and select sentences, is absolutely necessary.

ORTHOGRAPHY.

a as *a* in fat, far, father; never to be used for the sound of { *a* in made, *ai* in maid.

e as { *e* in met, where, *a* in made, } never for *e* in mete.

i as { *i* in pin, *ee* in seen, } never for *i* in pine.

o as { *o* in not, note, *oa* in boat, } never for *o* in move.

w, or *u*, as { *u* in full, *oo* in good, } never for *u* in pure.

u, or *ŭ*, as { *u* in thus, nut, fur, *i* in sir, bird, *o* in potatoes,

aw as { *a* in all, *aw* in law,

au as { *ow* in now, *ou* in our,

iu as *u* in pure,
yu as *you* in you,
zh as *s* in measure,
tsh as *ch* in church,
kh gh guttural sounds,
ng nasal sounds,
s always as *s* in sir, never to have the sound of *z*.
g always as *g* in go, never as *g* in gin.
c never to be used; above all, *ch* never to have the sound of *ch* in ache.
All other letters as in English.

You may allow.
ee for *ee* in seen.

oo for *oo* in good or food.

in which last case *u* instead of *ŭ* may be used for *u* in thus, nut, fur, &c.

aw for *a* in all may be dispensed with.

ch may be used in lieu of *tsh*.

j instead of *zh*.

GRAMMATICAL QUERIES.

1. Are nouns, whether substantive or adjective, indeclinable?
2. If declinable, do the varied inflexions apply to number, gender, tense, or case?
3. How many numbers? Is there a dual, or definite plural, or both, besides the general or indefinite plural?
4. Of what inflexions are pronouns susceptible? Do they depend on number, gender? Do those used in the conjugation of verbs differ from those used in an absolute sense? Who saw thee? *He—he saw:* Does the word *he* differ?
5. Besides pronominal combinations, and the inflexions depending on number, person, tense, and mood; of what other inflexions are verbs susceptible?
6. In what manner are words compounded? And are there a great many compound words?
7. Same question as to derivative words.
8. Is there much irregularity in the same dialect in the conjugations, verbal forms, or transitions, and in the various species of inflexions?
9. Are adverbs, and other words, indeclinable in the European languages, declinable, or susceptible of inflexions in the Indian dialect? and for what purpose?
10. Do women use, in any case, and if any, in which, different words or inflexions from men?
11. Does the substantive verb *to be* exist in the Indian languages in a distinct form, and not as a compound?
12. In what particulars, exclusive of those above alluded to, does the dialect differ from the English or other languages familiar to us?

Ew. Excellenz

Ew. Excellenz erlauben mir vielleicht eine freundschaftliche Frage.

Im Besitz der Handschrift der unterzeichneten Urkunde A 6 Indianischen Chefs Logan, bezweifelt Jemand hier in Jefferson Notes on Virginia gelesen worden ist, und es kann widerlegung der Unrichtigkeit Buffon's zu dienen, - Sie die Gefälligkeit haben wollen mir Ihre Meinung darüber zu sagen, ob Sie glauben, daß Logan jener Rede fähig war, - wenn auch der Dolmetscher welche Jefferson benutzt in einer schlechten Aussprache Indianischen Worte, für ihn Aussprache gelitten hat.

Im Allgemeinen zweifelt man sehr an der Aechtheit dieser Rede, ich für mein Theil glaube sie ihm zugeschrieben werden, und in der That kommen die einfachen Bilder der Beredsamkeit des Wilden, welche Jefferson übersetzt hat, mit denen überein, welche Logan gebraucht haben soll.

Der Art. No 3. enthält Jefferson's Notizen über die Verfassung der Cherokee Indianer, die Excellenz

Ihnen

Kunden, einmal über das Urtheil, das selben mitunter nicht günstig ausfallen wird.

Herr Hofr. Pierer ist mir unentbehrlich für seine Stellung zu Hause, auch sehe ich mein Leben abhängig von dem für dasselbe nur nicht günstig zieht, ich immerhin genöthigt bleiben werden, und dieselben mit großen Anstrengungen für seine Stellung bemühen.

Der Hofr. Leuthold ist, sobald ich, nun seinen höchsten Wirkungskreis zurückgekehrt. Vielleicht in Zeit sehen bin ich berufen, ihn wieder einen Theil seiner Thätigkeit zu seinen Lehrämtern, wie wenn sie in den manchen ihr unentbehrlichen Stunden finden, zu übernehmen, die jetzt in der Hofr. wieder nicht gehörig, abzulösen und zu vollenden und zu betreiben. Ich habe Hofr. Altwater von Ohio, der sich sehr würdig zu meinem Nachfolger bestimmt, und sich durch die Anwesenheit seines in den Wirkungen der Stellung sehr geschwächt findet, um Rücksicht seiner Mitwirkung haben zu können. Er sucht Ihnen Schritt, die auf seine Berufung, wie wenn sie in diesem Sinne nicht gehabt, in wenigen Minuten zu vollenden, Ihnen einen schriftlichen Bericht zu überreichen, und bemüht sich deshalb mit einem für seine Absichten.

Ihr

[illegible] übrigens den gegenwärtigen gelehrten Freund
dieses Landes betrifft, so bezeugen Ihnen die mir, den
Prinzen von Neuwied persönlich kennenden Reisenden
Achtung und Zuneigung, die sich nur in einem
Herzen finden, welches der ungeheuchelten Anhänglichkeit
seiner besten Freunde versichert ist. Ihnen, mein
verehrter Freund, Ihnen, der in den schönen Künsten, wie
in jenen überschwenglichen Wahrheiten, die Gesetzgebung
und Verwaltung in die Hände fallen, einen
sehr hohen Rang einnimmt, Ihnen, dem ich so
sehr, die Aufrichtigkeit der Gesinnungen, mit der ich
jetzt, die Versicherung der Hochachtung, mit der
Ihr ergebenster Diener und Freund
Thomas Jefferson
Washington
[illegible] Mitbürgern der Union, d. i. auf
St. Louis am Mississippi Ihre Ansichten vermindern
andringe man sucht zu vergrößern, und sich in den Rück-
sichten gegen Ihren nun in dem Süden [illegible]
Die alte Welt [illegible] mit einem wohlwollenden
und dem Gesetze, dem Ihre Anstrengung sich so [illegible]
gleichen.
Schließlich bitte ich, dem Herrn Grafen meine aufrichtigen Em-
pfehlungen und übergroßen Hochachtungsbezeugungen gütigst
wiederholen zu wollen, indem ich die Ehre habe zu sein

Ihr ergebenster treuer Diener

Jefferson

Philadelphia
den 26. Oktober 1829.

U.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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FOR THE FRIEND.

MEDICAL STATISTICS.

If the following curious statements should be found worthy of insertion in "The Friend," the publication thereof will oblige

A CONSTANT READER.

Dr. Hawkins, in his Elements of Medical Statistics, (London, 1829,) states the following facts, as the result of extensive observation.

"The mean term of life, or the average ages attained by one thousand persons among the ancient Romans, was thirty years. At Florence it is the same in the present day. At Paris, among the more affluent classes, it is thirty-two. In England it is at least fifty years.

"In 1780, the annual mortality of England and Wales was one in forty. In 1821, it had decreased to one in fifty-eight; nearly one-third. The healthiest place in the island, and in Europe, is Pembrokeshire, where only one death takes place annually out of eighty-three individuals. In the middle of the last century, the annual mortality in London was one in twenty. By the census of 1821, it appeared as one in forty; so that in seventy years, the chances of existence are doubled. Manchester is uncommonly healthy, the deaths being as one in seventy-four.

"In the fourteenth century, the mortality of Paris was one in seventeen. In the middle of the last century, it was one in twenty-five for Paris, and one in twenty-nine for the whole of France. At present it is one in thirty-two for Paris, and one in forty for the whole country. The annual mortality of Nice, so famous for salubrity, is as high as one in thirty-one, Naples one in twenty-eight, Leghorn one in thirty-five, Berlin one in thirty-four, Madrid one in twenty-nine, Rome one in twenty-five, Amsterdam one in twenty-four, Vienna one in twenty-two.

"The annual mortality of England and Wales is one in sixty, of Sweden and Holland one in forty-eight, France one in forty, Prussia and Naples one in thirty-four, and Wirtemberg one in thirty-three; so that England and London, with their fogs and smoke, are more favourable to longevity than any country or city of continental Europe.

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"In the wealthy departments of France, life is, on the average, protracted twelve and a half years beyond its course in those which are poor. In Paris there are one hundred deaths in the poor quarters for fifty in the rich ones. It was formerly estimated that one-third of the inhabitants of Paris died in the public hospitals, and recent inquiries have fixed the proportion at one half. *Not a fourth part of the inhabitants are buried at private cost.*

"At Prague, neither bachelor nor spinster has, for an average of several years, exceeded the age of ninety-five, whereas several *married* persons have lived to see one hundred and fifteen.

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"The ague and fever has always been the pest of the country around Rome, and has invaded the very heart of the city in latter times. Indeed, it threatened, at one period, to depopulate the ancient mistress of the world.

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"It has been clearly proved, that the charge of proneness to suicide so often preferred against the English, is unfounded. During thirteen years, (from 1812 to 1824,) the total number of coroner's inquests for Westminster was two hundred and ninety, which is one-third less than in the great cities of France and Germany.

—

"The improvements of civilization have prolonged the lives of infants. At Glasgow, the deaths among children have decreased to two-thirds of what they formerly were. At Warrington, the deaths under ten years of age were formerly fifty-five in a hundred; they are now reduced to forty-four."

LONDON NEWSPAPERS.

The cost of a newspaper in England is enormous. A duty of six and a half cents is paid on each sheet, besides an excise of about two dollars per ream of paper, and eighty cents for each insertion of an advertisement. The average sum thus paid to government by the London papers is estimated at $3,700 per day. The proprietors of the "Times," alone, pay no less than $340,000 per annum for duties on their publications. In order to evade the duties which were levied on the supplementary papers, occasionally required by the press of news or the length of a parliamentary debate, some of the journals are published on enormous sheets of paper. Thus the "Times" lately measured four feet in length by three feet in breadth. This, however, was moderate when compared with the "Atlas," which, on one occasion, was issued on a sheet measuring five feet three inches by nearly four feet, and was computed to contain matter enough to fill three octavo volumes of moderate thickness. It is stated that of this mammoth newspaper at least fourteen thousand copies were sold. Newspapers are not published, as with us, by subscription; they are sold by the proprietors to the "newsmen," who retail them to their customers. The price of an ordinary daily paper to the newsmen is about ten and a half cents each for cash. They are sold at retail for about twelve and a half cents per paper, the newsmen incurring the risk of bad debts, &c. The cost of a daily paper, which we get for eight dollars, is at this rate something more than thirty-nine dollars per annum. "The Friend," at the same rate, would cost its patrons six dollars and fifty cents per annum.

The rapidity with which intelligence is circulated by means of newspapers is almost incredible. The debates in parliament until six o'clock of the previous evening, and even later, may be found on the breakfast tables of persons residing one hundred miles from the metropolis. The speeches of the king of France at the opening of the sessions, have been published in London in twenty-six hours from their publication in Paris. Some years since, a vessel arrived at Liverpool, bringing accounts of a decisive battle between the royalists and patriots in South America. As soon as she was signaled, a boat was sent off to her by the agent of a London house, by whom the news was received, and forwarded express to his principal, who, after making use of the information in the money market, handed the accounts to one of the daily journals. In two hours they had been translated, printed, and despatched by the same messenger on their return to Liverpool. And in twenty-three hours more, the inhabitants of that active sea-port were astonished to receive from the London papers the first intelligence of an important arrival at their own docks. The distance between the two places is rather more than two hundred miles.

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Infant Curiosity prettily Expressed.

In the pleased infant see its power expand,
When first the coral fills his little hand;
Throned in his mother's lap, it dries each tear,
As her sweet legend falls upon his ear;
Each gilded toy, that doating love bestows,
He longs to break, and every string expose.
Placed by your hearth, with what delight he pores
O'er the bright pages of his pictured stores;
How oft he steals upon your graver task,
Of this to tell you, and of that to ask;
And, when the waning hour to bed-ward bids,
Though gentle sleep sit waiting on his lids,
How winningly he pleads to gain you o'er,
That he may read one little story more. — *Sprague.*

From the National Intelligencer.

Present Crisis in the Condition of the American Indians.

No. IV.

If our statesmen are about to interpret treaties, on the principle of favouring the party which assumed a superiority, they must take care lest there should be some very unexpected consequences.

In a treaty formed between the United States and the Chickasaws in the year 1801, and ratified by president Jefferson and the senate, the first article commences thus: "The Mingo, principal men, and warriors of the Chickasaw nation of Indians, *give leave and permission* to the president of the United States of America, to lay out, open, and make a convenient wagon road *through their land.*" After stating that the road "shall be a highway for the citizens of the United States and the Chickasaws," and that the Chickasaws "shall appoint two discreet men as guides," who shall be paid by the United States for their services, the article closes thus:—"Provided always, that the necessary ferries over the water courses, crossed by the said road, shall *be held and deemed to be the property of the Chickasaw nation.*"

The second article makes a pecuniary compensation to the Chickasaws for "their respectful and friendly attention to the president of the United States of America, and *to the request made to them in his name, to permit the opening of the road.*"

Who is the superior here? Translate these passages faithfully, and send them to the emperor of China, and let him lay the matter before his counsellors, who never heard of the United States. They will say, in a moment, that the Mingo of the Chickasaws is a monarch, who, in his great condescension, has granted the humble request of the president, on the condition that the petitioner shall make a pecuniary compensation, and pay tribute, under the name of ferriage, to the Chickasaws, as often as any of the president's people pass through the territory of the king of the Chickasaws.

According to the recent code of national morality, what is to be the operation of this Chickasaw treaty? Most undoubtedly, in the first place, the Chickasaws *may close up the road*, the stipulations of the treaty to the contrary notwithstanding. Indeed, they must have exercised great forbearance already, as they have permitted the road to be open *twenty-seven years*, solely out of regard to this treaty; just as Georgia has waited twenty-seven years before taking possession of the Cherokee territory, out of complaisance to the engagements of the United States, which are in fact of no validity.

In the second place, none of the treaties made subsequently by the Chickasaws are binding upon them; and therefore they may reclaim all the lands which they have ceded to the United States. Of course the inhabitants of West Tennessee, who now live on fertile lands, which were ceded to the whites by the Chickasaws, must immediately remove, if the Chickasaws require it. The reason is plain. No superior can be bound to an inferior; but that the Chickasaws *are* the superiors, is evident, as the secretary of war says in the other case, because "the emphatic language" of the treaty "cannot be mistaken."

But it may be said that there are other indications in the treaty of Hopewell, that the United States assumed a superiority, beside the phraseology in the instance above cited. The question is not, be it remembered, whether the United States, at the time of the treaty at Hopewell, were a more powerful nation than the Cherokees; but whether, being a more powerful nation, they are on that account exempted from the obligation of treaties.

The Cherokees did, undoubtedly, place themselves under the protection of the United States, in the third article. They had formerly been under the protection of the king of Great Britain: but his power had failed them. It was natural that they should accept proffers of protection from some other quarter. This is not a new thing in the world. From the time of Abraham to the present day, there have been alliances, offensive and defensive, confederacies, and smaller states relying for protection upon the plighted faith of larger ones. But what is implied in the very idea of protection? Is it not, that the party protected is to have all its rights secure, not only against others, but against the protector also? If some rights are yielded as the price of protection, is it not that other rights may be preserved with the greater care and certainty?

It is said that the United States were to have the sole and exclusive right of *regulating trade* with the Cherokees. True; but this was expressly declared to be for the benefit of the Indians, and to save them from injustice and oppression. These laudable objects were gained to a considerable extent; and, if the laws of the United States on this subject had been always carried into full execution, the condition of the Indians would have been rapidly improved, as a consequence of this very stipulation.

It is said that the lands of the Indians are called their "*hunting grounds;*" and that they could not, therefore, have a permanent interest in lands thus described. But how does this appear? The treaty has no limitation of time, nor is there the slightest intimation that it was to become weaker by the lapse of years. As the Indians gained their principal support by hunting, it was natural to designate their country by the phrase "hunting grounds;" and this is as good a designation, in regard to the validity of the title, as any other phrase that could be chosen. It contains the idea of property, and has superadded the idea of constant use.

But to put the matter beyond all question at once, let me refer to two treaties made at the same place, by three out of four of the same American commissioners, within six weeks of the date of the Cherokee treaty. In both these documents, "*lands*" are allotted to the Choctaws and Chickasaws "*to live and hunt on.*" These lands were secured to the Indians, then, so long as any of the race survived upon earth.

Having been occupied some time, in considering the indications of superiority, let us look a little at the proofs of equality. I leave to a future occasion some remarks upon the words *treaty, peace, contracting parties*, &c. which carry with them sundry most important significations.

The two first articles are strictly reciprocal. Each party is to restore prisoners of war. The article would be proper, *mutatis mutandis*, in a treaty between France and England.

The 6th and 7th articles provide, that crimes committed against individuals of one party, by individuals of the other, shall be punished in the same manner.

The 8th article has the remarkable provision, that no retaliatory measures shall be adopted by either party, unless *this treaty shall be violated;* and even then, before such measures can be adopted, justice must have been demanded by the complaining party and refused by the other, and "*a declaration of hostilities*" must have been made. Thus it is admitted, as well as in the two first articles, that the Cherokees have the same right to declare war, as other powers of the earth have. To declare war and make peace are enumerated, in our own declaration of independence, as among the highest attributes of national sovereignty.

The present doctrine is, that the Indians were regarded, as a sort of non-descript tenants at will, enjoying by permission some imperfect privilege of hunting on grounds which really belonged to the United States. But whoever heard of tenants at will being solemnly admitted to have the right of declaring war upon their landlords? These tenants were also strangely allowed to possess the right of punishing, according to their pleasure, any of their landlords, who should "attempt to settle" upon any lands, which, it is now contended, were then the absolute property of said landlords. But I shall have other occasions of bringing this interpretation to the test.

After the treaty of Hopewell, white settlers pushed forward in the wilderness in the neighbourhood of the Indian; difficulties arose; blood was shed; war was declared; the new settlements in that quarter were in a state of great alarm and anxiety.

In the mean time, the new constitution had gone into operation. The treaty making power, which had been exercised by the old congress, was now confided to the president and senate of the United States. Gen. Washington, who always pursued a magnanimous policy with the Indians, as well as with other nations, took the proper measures to establish a peace. On the 2d of July, 1791, the treaty of Holston was made; and it was afterwards ratified by president Washington and the senate. The title is in these words:—

"A treaty of peace and friendship, made and concluded between the president of the United States of America, on the part and behalf of the said states, and the undersigned chiefs and warriors of the Cherokee nation, on the part and behalf of the said nation."

PREAMBLE.

"The parties being desirous of establishing permanent peace and friendship between the United States, and the said Cherokee nation, and the citizens and members thereof, and to remove the causes of war by ascertaining their

limits, and making other necessary, just, and friendly arrangements:—the president of the United States, by William Blount, governor of the territory of the United States, south of the river Ohio, and superintendant of Indian affairs for the southern district, who is vested with full powers for these purposes, by and with the advice and consent of the senate of the United States; and the Cherokee nation, by the undersigned chiefs and warriors representing the said nation, have agreed to the following articles, namely:"

I have thought it best to cite the whole title and preamble, that the reader may see in what manner the parties to this instrument saw fit to describe themselves; or, more properly, in what manner the plenipotentiary of the United States, with the president and senate, saw fit to describe these parties; for it will not be pretended that the *Cherokees* reduced the treaty to writing. This is the second treaty which was made with Indians, by the government of the United States, after the adoption of the federal constitution. The first was made with the Creek nation; and was executed at New York, August 7th, 1790, by Henry Knox, then secretary of war, as the commissioner of the United States, and twenty-four Creek chiefs, in behalf of their nation. In comparing these two treaties, it is found, that the title and preamble of the Cherokee treaty are an exact transcript from the other, except that "Cherokee" is inserted instead of "Creek," and the word "kings," before "chiefs and warriors," is omitted, as are the words "of Indians," after the words "Creek nation," in the title. All the principal articles of the two treaties are also, *mutatis mutandis*, the same in substance, and expressed by the same phraseology. As governor Blount made the Cherokee treaty after the model of the Creek treaty, there can be little doubt that he was directed to do so, by the head of the war department. It is morally certain, that the Creek treaty was drawn up, not only with great care, but with the concentrated wisdom of a cabinet, which is universally admitted, I believe, to have been the ablest and the wisest, which our nation has yet enjoyed. Gen. Washington was at its head; always a cautious man, and eminently so in laying the foundations of our union, and entering into new relations. This treaty was made under his own eye, at the seat of government, and witnessed by distinguished men, some of whom added their official stations to their names. The two first witnesses were "Richard Morris, chief justice of the state of New York," and "Richard Varick, mayor of the city of New York."

These treaties were, in due season, ratified by the senate of the United States, at that time composed of men distinguished for their ability. Among them was Oliver Ellsworth, afterwards chief justice of the United States; William Patterson, afterwards an eminent judge of the supreme court of the United States; Rufus King, afterwards for many years minister of the United States at the British court; and William Samuel Johnson, who did not leave behind him in America a man of equal learning in the civil law and the law of nations. These four individuals, and six other senators, had been members of the convention, which formed the federal constitution, though Mr. Ellsworth did not sign that instrument, having been called away before it was completed. He was a most efficient member, however, in the various preparatory discussions; and did much in procuring the adoption of the constitution, by the state which he had represented.

The reader may fairly conclude, that the document in question is not a jumble of words, thrown together without meaning, having no object, and easily explained away, as a pompous nullity. On the contrary, it was composed with great care, executed with uncommon solemnity, and doubtless ratified with ample consideration. It has, therefore, a solid basis, and a substantial meaning. That meaning shall be considered in a future number.

WILLIAM PENN.

THE CORN PLANT.

One of the finest and most authentic specimens of Indian eloquence which is extant, is the address of the celebrated Seneca chiefs, the Corn Plant, Half Town, and Big Tree, to General Washington in the year 1790. I have always understood that the language and sentiment were dictated by the Corn Plant, who long enjoyed the reputation of being the most eloquent, brave, and sagacious chieftain of the Six Nations. His commanding port and oratory are still fresh in the recollection of many who witnessed them in this city. He has for many years been one of the warmest advocates of the plans of reformation and civilization, which the committee of our yearly meeting on Indian affairs was instrumental in introducing among his tribe, and he still lives at a good old age. Alas! the melancholy forebodings which oppressed their minds will be shared in turn by the universal Indian race throughout our territory, and the nation may learn, when it is too late, "to look up to God," who made the Indian as well as us. The whole of this spirited and forcible appeal is well worthy of a perusal, but I shall confine myself to selected portions of it.

"*To the Great Council of Thirteen Fires. The speech of Corn Plant, Half Town, and Big Tree, chiefs and counsellors of the Seneca Nation.*

"FATHER,—The voice of the Seneca Nations speaks to you, the great counsellor, in whose heart the wise men of all the Thirteen Fires have placed their wisdom; it may be very small in your ears, and we therefore entreat you to hearken with attention, for we are about to speak of things which are to us very great.

"When your army entered the country of the Six Nations, we called you the town-destroyer; and to this day, when your name is heard, our women look behind them and turn pale, and our children cling close to the necks of their mothers. Our counsellors and warriors are men, and cannot be afraid; but their hearts are grieved with the fears of our women and children, and desire that it may be buried so deep as to be heard no more.

"When you gave us peace we called you father, because you promised to secure us in the possession of our lands. Do this, and so long as the land shall remain, that beloved name shall be in the heart of every Seneca."

"*Father*,—You have said that we were in your hand, and that by closing it you could crush us to nothing. Are you then determined to crush us? If you are, tell us so, that those of our nation who have become your children, and have determined to die so, may know what to do. In this case, one chief has said, he would ask you to put him out of his pain. Another, who will not think of dying by the hand of his father, or his brother, has said he will retire to the Chataughque, eat of the fatal root, and sleep with his fathers in peace.

"Before you determine a measure so unjust, look up to God, who made us as well as you; we hope he will not permit you to destroy the whole of our nation.

"*Father*,—Hear our case: Many nations inhabited this country, but they had no wisdom, therefore they warred together; the Six Nations were powerful, and compelled them to peace. The land, for a great extent, was given up to them, but the nations which were not destroyed all continued on those lands; and claimed the protection of the Six Nations, as brothers of their fathers. They were men, and when at peace had a right to live upon the earth.

"The French came among us, and built Niagara; they became our fathers, and took care of us. Sir William Johnson came, and took that fort from the French; he became our father, and promised to take care of us, and he did so until you were too strong for his king. To him we gave four miles around Niagara as a place of trade. We have already said how we came to join against you; we saw that we were wrong, we wished for peace, you demanded a great country to be given up to you, it was surrendered to you as the price of peace, and we ought to have peace and possession of the little land which you then left us.

"*Father*,—When that great country was given up to you there were but few chiefs present, and they were compelled to give it up. And it is not the Six Nations only that reproach those chiefs with having given up that country. The Chipaways, and all the nations who lived on these lands westward, call to us, and ask us, 'Brothers of our fathers, where is the place which you have reserved for us to lie down upon?'

"*Father*,—You have compelled us to do that which makes us ashamed. We have nothing to answer to the children of the brothers of our fathers. When, last spring, they called upon us to go to war to secure them a bed to lie down upon, the Senecas entreated them to be quiet until we had spoken to you; but on our way down, we heard that your army had gone towards the country which those nations inhabited; and if they meet together, the best blood on both sides will stain the ground.

"*Father*,—We will not conceal from you that the great God, and not men, has preserved the Corn Plant from the hands of his own nation. For they ask continually, 'Where is the land on which our children, and their children after them, are to lie down upon? You told us,' say they, 'that the line drawn from Pennsylvania to lake Ontario, would mark it for ever on the east, and the line running from Beaver Creek to Pennsylvania, would mark it on the west, and we see that it is not so; for first one, and then another, come and take it away by order of that people which you tell us promised to secure it to us.' He is silent, for he has nothing to answer. When the sun goes down, he opens his heart before God; and earlier than the sun appears again upon the hills, he gives thanks for his protection during the night; for he feels that among men, become desperate by the injuries they sustain, it is God only that can preserve him. He loves peace, and all he had in store he has given to those who have been robbed by your people, lest they should plunder the innocent to repay themselves. The whole season, which others have employed in providing for their families, he has spent in endeavours to preserve peace; and this moment his wife and children are lying on the ground, and in want of food: his heart is in pain for them, but he perceives that the Great Spirit will try his firmness in doing what is right.

"*Father*,—The game which the Great Spirit sent into our country for us to eat, is going from among us. We thought he intended we should till the ground with the plough as the white people do, and we talked to one another about it. But before we

speak to you concerning this, we must know from you whether you mean to leave us and our children any land to till. Speak plainly to us concerning this great business.

"All the land we have been speaking of belonged to the Six Nations: no part of it ever belonged to the king of England, and he could not give it up to you. The land we live on our fathers received from God, and they transmitted it to us for our children, and we cannot part with it.

"*Father*,—We told you that we would open our hearts to you: hear us once more. At Fort Stanwix we agreed to deliver up those of our people who should do you any wrong, and that you might try them and punish them according to your law. We delivered up two men accordingly; but instead of trying them according to your law, the lowest of your people took them from your magistrate, and put them immediately to death. It is just to punish the murderer with death, but the Senecas will not deliver up their people to men who disregard the treaties of their own nation.

"*Father*,—Innocent men of our nation are killed, one after another, and of our best families; but none of your people who have committed those murders have been punished. We recollect that you did promise to punish those who killed our people; and we ask, was it intended that your people should kill the Senecas, and not only remain unpunished, but be protected from the next of kin?

"*Father*,—These are to us very great things; we know that you are very strong, and we have heard that you are wise, and we shall wait to hear your answer that we may know you are just."

General Washington answered the remonstrance in the usual style of our Indian messages—with mingled censures and promises. His language, on one point, is worth repeating at the present day.

"Your great object," says he, "seems to be, the security of your remaining lands, and I have, therefore, on this point meant to be sufficiently strong and clear.

"That in future you cannot be defrauded of your lands. That you possess the right to sell, and the right of refusing to sell your lands: that, therefore, the sale of your lands, in future, will depend entirely on yourselves."

The answer of the Corn Plant opens with one of the most beautiful and pathetic touches of eloquence to be found in the oratory of any nation, ancient or modern, civilized or savage.

"*Father*,—*Your speech, written on the great paper, is to us like the first light of the morning to a sick man, whose pulse beats too strongly in his temples, and prevents him from sleeping; he sees it, and rejoices, but is not cured.*"

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Geological Phenomena.—Some months since, in the act of boring for salt water on the land of Mr. Lemuel Stockton, situated in the county of Cumberland, Kentucky, a vein of pure oil was struck, from which it is almost incredible what quantities of the substance issued. The discharges were by floods, at intervals of from two to five minutes, at each flow vomiting forth many barrels of pure oil. These floods continued for three or four weeks, when they subsided to a constant stream, affording many thousand gallons per day. This well is between a quarter and a half mile from the bank of Cumberland river, on a small rill down which it runs into the river. It was traced as far down the Cumberland as Gallatin, in Sumner county, near five hundred miles—for many miles it covered the whole surface of the river, and its marks are now found on the rocks on each bank. About two miles below the point at which it touched the river, it was fired by a boy, and the effect is said to have been grand beyond description. An old gentleman who witnessed it, says, he has seen several cities on fire, but that he never beheld any thing like the flames which rose from the bosom of the Cumberland to touch the very clouds, (his own words.)—*Nashville Banner.*

The following lines to the memory of the late Jonathan Dymond, of Exeter, England, who deceased in the 5th month, 1828, in the 31st year of his age, are offered for insertion in "The Friend."

Jonathan Dymond was an exemplary member of the Society of Friends, and favourably known to the public as the author of "An Inquiry into the Accordance of War with the principles of Christianity, &c."—and a posthumous work entitled "Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind."

LINES

On the death of JONATHAN DYMOND, *who died 5th month*, 1828.

When earth's gay sons are summoned from all their
darling pleasures;
When trembling souls are severed from these their
only treasures;
There is a fearful boding of what their lot may be,
Lest what they deemed a fable, prove dread reality.

But when the righteous leave us, there is a holy calm
For hearts bereaved, an unction from Gilead's heavenly balm;
An overshadowing presence, which seems of peace
to tell,
And of a hallowed sabbath, where all with them is
well.

The grave need not have terrors for him whose work
is done,
The refuge of the weary, the portal to a throne;
Spread is the wing of mercy, to raise him and to
guard,
The arm of love extended, to welcome and reward.

And thus was lamentation allay'd with joy for thee;
The hand which brought us mourning, has set thy
spirit free,
Again* with thy loved kindred communion high to
keep,
No more in death's dim valley, to languish, part, and
weep.

Thy talent was not buried, nor didst thou idle stand,
The work to thee appointed, was done with heart and
hand;
Before the night came o'er thee, before the curtain
fell,
Thy sacred task was finished, and all with thee is
well.

Such feelings, oh departed! embalm thy memory
here,
And blessedness hath crowned thee, in that more
glorious sphere;
Where love supreme illumines, where peace serenely
reigns,
And sweet in heaven's hosannas rise their seraphic
strains.

* Alluding to the decease of an estimable brother and sister—they [illegible]three died within a few weeks of each other.

THE FRIEND.

NINTH MONTH, 12, 1829.

The brief notice of the celebrated Corn Plant, and the extracts from his speeches furnished by a correspondent, has brought to recollection several interesting interviews, in which the writer of this was present, with sachems and warriors of different Indian tribes, about the period referred to, and since, and one scene in particular.

About forty in number of those sons of the forest, being on their way to this city, then the seat of the national government, had stopped for the night at a village on the Delaware. Several of the villagers, having as spokesman an estimable individual, now at rest in heaven, after a life of remarkable devotedness in the cause of righteousness, believed it right to pay them a visit of courtesy, which accordingly took place in the dining room of a principal hotel. On entering, the Indians were seated in preparation, in the crescent form. The visiters occupied the opening in front. The whole appearance is yet fresh, as if but of yesterday, of the attitudes, the expression and the manner, displayed in the countenances and forms of this, shall I say, august assemblage of unsophisticated nobility, whilst the spokesman of the visiting party stood, and through an interpreter, delivered his congratulatory address. He was himself such a figure as was well calculated to bespeak attention, and the dulcet sounds of that persuasive eloquence, for which he was distinguished, his benignant countenance meanwhile beaming with benevolence, could not fail to inspire confidence. The attitude and countenances of the chieftains exhibited the most intense interest. By degrees, the native harshness of their features seemed to relax, and ever and anon, in the pauses of the speaker, they signified their approbation by a simultaneous interjection of assent. For expressive lines of mental energy and keen sagacity, we never witnessed a group of human faces, equal in number, more imposing, or more strongly marked, than was exhibited by those men, called savages, as, with eyes, mouth, and ears, all their intellectual organs, apparently upon the stretch, they sucked in every sentence as it flowed from the mouth of the speaker. The impression thus made, in accordance with the effect of all that we have read and heard of their hospitality and disinterested kindness to our forefathers, has produced a feeling of good will towards these oppressed remnants of once numerous and powerful tribes, and a deep interest in their fortunes, which, we trust, no time can abate.

We regret that the notice respecting "The Journal of Health" did not come to hand until the arrangement for the week was too far made up to admit of its immediate insertion. We shall give it a place in our next; as also the the communications of S. and Irenæus.

Several other contributions have been received and are under consideration.

It has been shrewdly said, that when men abuse us we should suspect ourselves, and when they praise us, them. It is a rare instance of virtue to despise censure, which we do not deserve; and still more rare, to despise praise which we do. But that integrity that lives only on opinion would starve without it, and that theatrical kind of virtue which requires publicity for its stage and an applauding world for its audience, could not be depended on in the secrecy of solitude, or the retirement of a desert. *Lacon.*

FOR THE FRIEND.

REMARKS UPON

Evan Lewis's Review of the Testimony of Disownment issued against Elias Hicks by the Monthly Meeting of Westbury and Jericho.

(*Continued from page* 374.)

There is another turn, however, which the reviewer gives to his argument (if so it may be called) which requires notice. He says, that there is such a thing "as implicit faith, which does not necessarily imply any knowledge or understanding of its object;" and gives, as instances, the faith of the Mahomedans in the revelations of their prophet, and of the catholics in the papal decrees. "But (continues the reviewer) the true Christian faith, according to Barclay, is founded on the evidence of God 'speaking in the mind immediately by his Spirit;' and this 'inspeaking word' must be intelligible to the mind—must be *perceived* by the mind, and is therefore understood."

"We believe in it, because we *feel* or perceive it to act intelligibly in the mind, and therefore understand it. And so far as we *perceive* it to act, so far we *believe* and no further. The testimony of others respecting the effects of the action of the Spirit of God upon their understandings, is always brought to the test of our own experience, and is received or rejected according as it is corroborated or disproved by what we have known in ourselves."

"Hence the foundation of that declaration so often made by primitive Friends, that no man can rightly understand the inspired writings but by the light of that Spirit by which they were written."

The reader will perceive, in what we have just quoted, the same confusion of terms and argument, and the same begging of the question at issue, which was so manifest in the beginning of the reviewer's remarks.

That there is such a thing as implicit faith, without the sanction either of reason or revelation, and that this is exercised with regard to the dogmas both of Mahomet and Elias Hicks on the part of their respective followers, we freely admit, but that true Quakers or Christians are so credulous, our reviewer has failed to prove.

That the terms in which the revelations of the divine will contained in the Bible, with respect to *Christian doctrine*, must be perceived or understood; while, at the same time, the full comprehension of the nature of the thing proposed is above the measure of the human intellect, we have already shown; and the same must be acknowledged of those revelations with regard to *Christian practice*, which are made in the human mind by "the inspeaking word." They must be *perceived*, and the *terms* in which they are conveyed must be intelligible; while, at the same time, there are many things connected with them which cannot be understood, nay, which are totally above the conception of human reason. For instance, I receive confirmation in my mind, by the Spirit of God, of the truth of the Bible, and an assurance that Jesus Christ is my Saviour. Do I thereby comprehend every thing recorded in the sacred volume, or do I understand the precise mode or nature of the incarnation, atonement, or mediation of the blessed Redeemer? Again, it is revealed to me that I ought to abstain from certain practices, not perhaps in themselves immoral, but unlawful for me individually. Do I thereby understand *why* these things should be sinful and offensive in the divine sight? what connection they can have abstractedly either with my salvation or condemnation? Certainly not. Some of these requisitions may be made for the trial of my faith, for the very purpose of confounding and abasing the proud reason of man. How marvellously was this the case with the patriarch Abraham. If this holy man had believed nothing but what he could comprehend, he would never have yielded to the divine command, nor offered up, as a sacrifice of faith, the child of promise. He would never have been the "father of the faithful" nor the favoured of God. I will not expatiate on this memorable example, but I ask my readers to apply the axiom of the sceptics in its full extent to the case of the patriarch, and note the irresistible conclusions at which they must arrive.

With regard to the requisitions of the holy Spirit in the heart, the humble Christian resolves all into the will, the wisdom, and the mandate of God. He believes in the reality and the necessity of these requisitions, upon faith in their Author, not because he understands their abstract fitness or inherent virtue.

If we comprehend the second paragraph of our last quotation from the reviewer, he means to convey the idea, that we are to bring the whole testimony of the Bible to the test of our own experience; from which, it would follow, that every man must have a Bible suited to his own special case. A Christian of small experience must have a Bible of a few pages; a Christian of large attainments may have a considerable volume; whilst every individual Christian must have an objective revelation, nay, a perfect comprehension of all the mysteries of doctrine, prophecy, and miracle, before he can admit into his house full and complete copies of the Scriptures.

To say that assumptions, involving such monstrous absurdity, were the doctrines of ancient Friends, is as false as it is ungenerous. They taught a simple truth, acknowledged at the present day by all spiritually minded Christians, viz. that a true knowledge, and saving individual application of the truths of the gospel as recorded in the holy Scriptures, are to be sought for and obtained by the illumination of the holy Spirit upon the human heart—but that parts of the Scripture not particularly opened to individuals are to be rejected and disregarded, was never held by any true Friend ancient or modern.

It may well be asked, however, what application this disquisition about the spiritual views of ancient Friends has to the question, whether a man is "bound to believe what he cannot understand."

They asserted the necessity of divine revelation for the guidance of human actions—this dogma inculcates that human reason is to sit supreme in judgment upon the revelations of the Almighty. Elias Hicks says all things must be understood rationally; and he, moreover, defines revelation itself to be, according to his ideas, that power by which we distinguish a man from a horse, or a tree from a house—a low value truly to fix upon revelation, as it is thus reduced to a species of intelligence possessed by reason and by instinct, by man and by beast. Indeed, from all we can gather from a careful perusal of Hicks' sermons and the pages of the review, we infer, that the meaning of "understanding all things rationally" is simply this. A fact, or doctrine, is found upon the sacred record, or a truth is revealed to the mind of a believer; if the thing so recorded or revealed be not in itself entirely measurable or comprehensible by human reason, it ought to be rejected. If it be replied that it must be *illuminated* reason by which all things are to be measured, nothing will be gained, for it is perfectly manifest, that no finite intelligence, however great or enlightened can, to the extent and in every particular, embrace the plenitude of *infinite* counsel and design with regard to any one thing; and further, it distinctly appears, that the revelation which E. Hicks describes, is the same as the mere animal light of nature enjoyed by the lower as well as the higher orders of creation.

The reviewer, however, seems to think that he has completely identified his doctrine with that of ancient Friends, by a quotation which he furnishes from the Works of Frances Howgill. This excerpt was taken, we have no doubt, from the garbled book of extracts to which the "Defence of the Christian Doctrines of the Society of Friends" was a reply. To the latter work itself, we must refer our readers for a full examination of Frances Howgill's real ideas upon the subject of which he was treating, as the length of the remarks made by the author of the "Defence" precludes their extraction. By this reference the reader will find that the doctrine maintained by F. H. is the very reverse of that exhibited in our reviewer's pamphlet. We will quote, however, a *single* paragraph from the "Defence," which will give some idea how far F. H.'s confidence in human reason extended.

"From the whole paragraph, it is clearly apparent, that when the author (F. H.) speaks of understanding, he means no more than that knowledge of any mystery, duty, or command, which, through the revelation of the holy Spirit, God is pleased to unfold to the mind of man, and make manifest there. And this he asserts in opposition to the notion, that we are to believe or practise things contrary to reason and Scripture, merely because the church of Rome has commanded them. He (F. H.) winds up the whole argument with this result.

"'But this I conclude, that the reason of fallen man is corrupted, and is an uncertain thing to rely upon, and so *not a competent judge* in matters of so high concernment as touching everlasting salvation.'"

We shall conclude our observations upon this division of Lewis's review, with one of the clearest testimonies we have ever read in the writings of primitive Friends with regard to belief and comprehension; and the former part of the extract will also plainly exemplify their views respecting the "internal light," a subject which it will presently be necessary to notice. We therefore desire the close attention

of our readers to the whole extract. William Chandler, Alexander Pyott, Joseph Hodges, and some other Friends, in the year 1693 wrote a treatise, entitled "A brief Apology in behalf of the people in derision called Quakers," in which, after speaking largely of the character of the Lord Jesus Christ, and the operation of his Spirit in the heart, they add—"Consider seriously these things which are agreeable to Scripture, and with what reason people have derided us for our belief herein, terming it the Quaker's Christ, as though his manifesting himself in our hearts were another or distinct from Jesus Christ of Nazareth, that is glorified with God the Father in heaven, which *we deny*. For though he be ascended into heaven, and sits at the right hand of God, far above all principalities and powers, yet is he not so circumscribed but that, as by him all things were made and created, so *he* is the life and fulness, and filleth all in all in his church and people. Is the divinity and humanity of Christ divided? Is not there inseparable union in the true and entire Christ? Can, then, his Godhead be present, and he, who is the heavenly man, be absent? What think you of him that appeared to John, and gave him his commission to the seven churches? whom he describes, Rev. vi. 1., who said, 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. The same saith, I am he which searches the reins and heart, and I will give unto every one of you according to your works.' Was not this the true Christ, the Mediator, by whom God will judge the world? And can he make this near inspection into the innermost parts of the minds of men, so as no thought can escape notice, if *he* be not present there? What made Paul desire that our Lord Jesus Christ might be with Timothy's spirit, if he thought it impossible? Do not all acknowledge the Spirit of Christ, who is the anointed, to be in his people, and is *he* then absent? Is its being a *mystery* far beyond our *comprehension* to conceive how it can be a sufficient argument, that it is not so? Ought we not, in such cases, to exercise faith, and acquiesce in the testimony of the Holy Ghost expressed in the sacred Scriptures, rather than interpose with our nice and curious subtleties, prying unnecessarily into things that are too high for us? remembering that secret things belong unto God, and that those that know most here, know only in part, the things that are invisible, and see them but as through a glass, *shall men that neither know themselves, nor have any intuitive knowledge of the essences, even of the meanest things wherewith nature every where presents us, which are obvious to our senses, aspire to those yet more abstruse, and undertake to account for that which is beyond the reach of the most pregnant wits to penetrate.*"

This is the true doctrine with regard to belief and comprehension; it was the doctrine of ancient, and it is the doctrine of all modern Friends, who have "kept the faith."

The next quotation from the testimony is a continuation of the same charge against E. H. that was exhibited in the one we have just examined, and the general strain of the reviewer's remarks is so similar, that we will pass on to the consideration of the next division of "the testimony."

"And (he) has imbibed and adopted opinions at variance with some of the fundamental doctrines of the Christian religion."

Having assumed the position that a man was to reduce all faith to the measure of his own understanding, it would follow, as a necessary consequence, that the "*mysteries of godliness*" must be despised and rejected; the assumption of this sceptical axiom is made for the very purpose of giving countenance and support to a disbelief of the holy Scriptures and of many of the doctrines which they contain; and we shall conclusively show, in the course of our examination, that both Elias Hicks and the reviewer himself, have, under the authority of this maxim, denied many of the most important truths of Christianity.

In commenting upon the last charge quoted from the testimony, the reviewer says, "We are not told what these opinions are. The charge, however, is of a serious and important nature, and requires more than a passing notice. It is very questionable, whether the accusers of Elias Hicks had any precise and definite ideas, either of the *fundamental* doctrines of Christianity, or the opinions entertained by him." It has been a common subterfuge with the disciples of Elias Hicks when closely pressed, and convicted of the absurdity and unsoundness of his notions, to assert that he is not understood, that there is concealed under his declamation some deep, spiritual meaning, unknown except to the initiated. Our reviewer has had recourse to an expedient of this kind in the paragraph just quoted, and appears, in addition, to doubt whether the "accusers" (as he calls them, of Elias Hicks) "have any precise and definite ideas of the doctrines of Christianity." To our humble intellect, it would seem probable, that those who profess a belief in the divinity and mediation of Jesus Christ, are more likely to understand the nature of Christian doctrine than those who deny the most essential parts of the Christian system; but our reviewer thinks not, and to extricate us from all doubt on the subject, volunteers *himself* to "prove from the New Testament, what are the fundamental doctrines taught in it, and then to show their agreement with doctrines and opinions inculcated by E. Hicks, as well as those of primitive Friends."

In pursuance of this investigation, E. Lewis has found that there is but "*one* essential and fundamental doctrine of the Christian religion"—that this is the doctrine of "internal light"—that George Fox held this opinion, and that the opinions of our ancient Friends and those of Elias Hicks were the same." To illustrate the ideas of the reviewer more fully, we subjoin some quotations. After noticing sundry passages of Scripture, and instituting some appearance of argument upon them, he sums up with this conclusion. "Then, from all this accumulation of incontrovertible testimony, it follows conclusively, that the immediate manifestation, revelation, and guidance of the Spirit, is the only *fundamental* doctrine taught in the New Testament, and *that* upon which all the doctrines and precepts it contains depend, and in which they all centre. It is the only essential and *fundamental* doctrine of the Christian religion, swallowing up, and comprehending all others. It is like the great luminary in the heavens, in the effulgence of whose beams all other lights in the creation sink into comparative insignificance. But this is the doctrine which Elias Hicks preaches. It is the basis of all his arguments—the life and soul of all his sermons—the Alpha and the Omega of every discourse delivered by him." After stating what he conceives to have been the opinion of our early Friends with regard to the "light," the reviewer says, "In short, the doctrine of our worthy predecessors and that preached by E. Hicks now, is one and the same. It is the doctrine of 'internal light,' or the guidance of the Spirit of God in all matters of faith and worship. It is the only fundamental doctrine of the New Testament, in which all others are included and comprehended, as we have already briefly endeavoured to prove."

The ideas contained in the above extracts are not the doctrines of the Scriptures, nor those of our ancient Friends, as we shall presently show; but as they afford a very good picture of the theory of the Hicksite religion, we may be excused if we devote some time to their examination.

The loud profession of a belief in the "light within," and the strenuous efforts which the leaders of the Hicksite party have used to induce an opinion that they were the true successors of ancient Friends in the spiritual religion which the latter professed, have been the most successful means they have employed to deceive the ignorant, and gain proselytes to their cause. We shall, therefore, scrutinize their claim to a spiritual faith with some minuteness, and we think it will be shown, that, in no one particular, does the Hicksite belief coincide with that of primitive Friends. The light of Christ in the conscience, as held by the latter, being a totally different thing from the internal light of the Hicksites, in regard to its author, source, object, and operation.

The fundamental doctrines of the Christian religion held by our ancient Friends were these.

They believed that man was created in the beginning pure, and in the image of his Maker; that being tempted and beguiled by the devil, he fell from this state of purity, and became alienated from God; that in Adam all men died, inasmuch as all men have transgressed the divine law, even those who have not sinned after the similitude of Adam's transgression; that in this state of rebellion man had forfeited the divine favour, and had justly rendered himself liable to the penalty of death, but that, in the infinite mercy of God, He was pleased to appoint a means of restoration out of the fall—a divine mediation, through which the soul of man might again have spiritual light, knowledge, and access to God; that directly after the fall, the Lord Jesus Christ was revealed as the appointed Saviour, in the character of the seed of the woman; that the law and the prophets, the ordinances and institutions of the Jewish dispensation pointed to,

and were typical of the promised Redeemer; that in the fulness of time, the Eternal Word or Son of God, who was in the beginning with God, and was God, descended from the glory which he had with the Father before the world was, and took upon himself a body of flesh, his holy body being conceived and born in a miraculous manner of the virgin Mary, and thus the eternal Deity became united with the holy manhood in the person of the Lord Jesus Christ, He being true God and perfect man—in the language of William Penn, "The son of Abraham, David, and Mary after the flesh, and also God over all, blessed for ever." That in the process of time, in conformity with the counsel and purpose of God, he laid down his life as man, a sacrifice, atonement, and propitiation for the sins of the whole world, past, present, and to come; by means of his death "cancelling" past offences, and giving the sinner a full assurance of pardon on the terms of faith in his name, and of repentance and amendment of life; that he arose from the dead, ascended on high, and sits at the right hand of the Father, in the glorified body, as the holy advocate and intercessor for sinners, being exalted far above principalities and powers, and every name which is named in this world, and in that which is to come; and that according to his blessed promise, He (the same Lord Jesus Christ) that was with his first disciples on earth, is now with his humble followers by his Spirit in their hearts, which Holy Spirit proceeds from the Father and the Son as a true light shining in the consciences of all men, to lead out of all error into all truth; that this diffusion of the Spirit is the purchase of Christ's death and sufferings; that since his appearance on earth in these latter days, there has been a much greater effusion of the Spirit of grace than there was in the ages before his coming in the flesh; yet, that from the time of Adam, through all the dispensations of divine Providence, the Lord Jesus Christ was in the world by his Spirit in the hearts of the faithful, and that salvation was administered to all the children of God on the credit and for the sake of the one great offering which he, the holy high priest, was in the fulness of time to offer. These are the general outlines of the Christian religion as held by the Society of Friends ever since its foundation. They are to be found recognized upon the pages of Fox, Penn, Barclay, and all other approved writers of ancient date.

In order to sustain our assertions with regard to the doctrines of ancient Friends concerning the "light within," we shall now quote a few passages from their writings, and as we proceed with the examination of Lewis's pamphlet, we shall give in their proper place such others as may be necessary, to show the faith of our predecessors on the various points in controversy.

(*To be continued.*)

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It is a great mark of the corruption of our natures, and what ought to humble us extremely, and excite the exercise of our reason to a nobler and juster sense, that we cannot see the use and pleasure of our comforts but by the want of them.—*Penn.*

The Inquisition and Orthodoxy contrasted with Christianity and Religious Liberty. Containing a few remarks on the late division in the Society of Friends. The criticisms of the Rev. Wm. Craig Brownlee, D. D., Pastor of the Reformed Dutch Church, and editor of the R. D. C. Magazine, N. Y.—Published by L. A. Spaulding, and others. Lockport, N. Y. 1829.

This pamphlet is a curious collection. The Hicksites, instead of refuting by proof the allegations of Friends respecting their doctrines, content themselves with a sweeping denial—play off a farce of submission to unjust charges, and then quote Wm. Craig Brownlee, to show that the same accusations were made against our early Friends. When they have refuted the charges which we make, and the proofs we have brought, as triumphantly as did the contemporaries of Penn the slanders of Leslie, and Brown, and Bugg, by the revival of which Brownlee is seeking to immortalize his name, they may claim a place in the list of greatly injured names with Fox and Barclay. But it will not answer as things stand. We have the reiterated unequivocal confessions of their leaders as to what *their* doctrine is, and they cannot escape the inevitable inference, that whom they support, they approve. The line of separation is now complete; their leader is no longer a member of our Society, nor are we accountable to the world for his opinions. We feel, therefore, but little interest in their affairs, and in what they publish. The writer of this has been induced to notice the pamphlet, the title of which stands at the head of this article, on account of the review from the pen of Brownlee, which it contains. I had long since read his "Inquiry," and when I saw a new production announced from the same pen, I came to the conclusion, that a still keener and deadlier shaft was selected from the poisoned quiver, and aimed at our heads. I expected to find what a learned clergyman said of the "Inquiry," "a rich treat" of newly concocted slander. As I read on, the style seemed familiar to my memory—the book had the aspect of an old acquaintance—and, upon comparing it with the 7th chapter of his "Inquiry," I find, that with a few additional paragraphs, it is printed *verbatim* from that work. The review fills about 14 pages of about 56 lines each, or nearly 800 lines. Of these, the first paragraph of 34 lines; 17 lines in page 8; 11 lines in page 11; and 6 lines on page 13; introducing the extract from the "Purchase sermon," or about one-tenth part, are all that is original. The inference is not an uncharitable one, that the writer, like some reptiles of which I have read, exhausted all his venom in inflicting the first bite. Had there been any thing left unransacked in the library of John Brown, of Whamphrey, it would surely have been brought forward to give additional pungency and salt to this dish of cold meats.

But let that pass. I have more serious matter on hand than the discussion of this self plagiarism.

The work of Brownlee has always appeared to me a very remarkable performance. He has so thorough a contempt for the poor miserable deluded fanatics he takes the Quakers to be, at the same time that he seems to pity their delusion, and does justice to their private worth, wherever his prejudice will allow him to discover any—his epithets are so pithy, and weighty, and pungent—his style so well rounded—he possesses in such perfection the art of quoting so as to make that knowledge of his subject, which is really shallow, appear profound, that with the exception of the "Pursuits of Literature"—a book by the way, of *real* depth, and talent, and genius,—I cannot name a work that so imposes its opinions upon the reader, by the mere effect of display. Brownlee's object is to prove, that the Society of Friends—I quote his own turgid phraseology—"emerging from the tenebrosity of mysticism, laboured it through the rugged mazes of Socinianism, and finally settled down in an ambiguous homogeneity with Pelagius and Arminius."

There was published between the period in which the "Inquiry" appeared, and the resuscitation of the 7th chapter in the magazine of the reformed Dutch church, a book which does not once condescend to mention this redoubtable champion; yet which is as full and triumphant a refutation of his attack, as if that had been its sole object. I allude to Thomas Evans's Exposition of the Faith of the Society of Friends. This book contains a chain of evidence upon the subject—connecting the earliest with the latest period of our history, every link of which is perfect, that leaves no candid person any ground either for doubt or suspicion. To that book I will refer all who have imbibed the prejudices of Brownlee, and appeal to their candour to say which body of evidence has the most weight.

I might add much by way of apology for some of the writings of some of our early Friends. Allowance must be made for the manners of the age, and the style of polemical controversy which was then tolerated. Their attention was chiefly turned to the defence of the doctrine of the universal and saving light—against antagonists who denied it absolutely. Socinianism was not the great heresy of that day as it is of ours. Upon points which were not in dispute there was no necessity of expatiating in the controversy. Viewing the great doctrines of revealed religion from the side as it were of "the universal and saving light"—other points, not held less sacred, not esteemed less important than this, were thrown, if I may use the expression, into the distance by what may be termed the effect of mere perspective. To appreciate their views fairly, allowance must be made for this moral perspective. It is an allowance that must always be made by him who wishes to judge with perfect impartiality of the opinions of others. The acute and watchful controversialists of that day, accused Friends of undervaluing those other points of doctrine, and they instantly repelled the charge, and confessed in the most unequivocal terms, their full and sincere belief in the whole testimony of Scripture.

The Hicksites are fond of drawing a parallel between the charges brought against our primitive Friends, and those for which they themselves have been disowned. The parallel will go no further than the charges. To complete it they must adopt in sincerity the confessions of faith by Fox, and Penn, and Whitehead, and the whole body of Society in that

day. They must disown and separate from their communion those leaders who preach the opposite doctrine, and have been the cause of the late schism. Then, and not till then, will the Christian world admit the soundness of their faith, and the sincerity of their repeated assertions that they are misrepresented in this matter.

Such being the true state of the case, that the charge of socinianism and mysticism is supported by unfair and clipped quotations—passages written with reference to a certain point, and quoted and perverted from their original intention so as to have a very different complexion from that which the context proves them to possess; it is a sufficient refutation to appeal to the unequivocal language of these very men when they were themselves accused. Where, then, it may be asked, is the difference between the views of the Society of Friends, and of the high and orthodox professors of the Christian faith, who thus accuse us? It is this—that Quakerism is more strictly and emphatically than any other protestant creed, what the pious and learned Stillingfleet defined protestantism to be—the religion of the Bible. In order to convey distinctly my meaning, it will be necessary to take an extensive though cursory survey of the whole subject. If in so doing I should make a more frequent use of the term philosophy than may seem to be proper in such a discussion, I must be understood as using it in that exalted and expansive sense in which it is but another name for the highest and most comprehensive truth. It is essential to the proper settlement of the subject, that the limits and province of the human understanding should be strictly defined, and the elements of a just logic established.

As respects the outward and visible creation, the knowledge of which is the foundation of all human science, it was not till the celebrated maxim of Bacon, that man is the interpreter of nature, was fully understood and acted upon, that any real advancement of learning was effected. The business of the philosopher is to scrutinize the evidence of his senses. The most elaborate theory, the most fondly cherished opinion, must give place to this evidence.

Our external senses convey no information respecting the spiritual and invisible world, and the ways of the Almighty towards man. Of these we know nothing, but as He has been pleased to reveal it. He has not left himself without a witness, nor man without a guide to his path, in the heart of every one of us; and he has moreover revealed himself, and his laws, unto mankind, in the volume of Holy Writ. The revelation which the Almighty has vouchsafed, bears the same relation to our spiritual knowledge, that the evidence of the senses bears to our physical; namely—it is the foundation and the limits, in respect to doctrine, of all that we know, or can safely aspire to know. The moment a philosopher deserts the ground of experiment and observation, he may theorise, and build up systems, but he is no longer acting as a philosopher—he is making no progress in real knowledge—he is perplexing the path of future investigators.

And in the revelation of the spiritual and unseen world, of the counsels of the Almighty, we know nothing, but as it is revealed; and our faculties are no more capable of resolving the probabilities of facts here than in the visible creation. Satisfy me that the evidence of a certain fact is unquestionable, and I yield it my implicit assent, and govern myself accordingly. Satisfy me that a certain revelation is of unquestionable authenticity, and I yield it implicit obedience. Such a revelation I assume that contained in the Holy Scriptures to be. But in relation to this most important of subjects, Words are Things. If the message of the Scriptures be from the Divinity, the very words in which it was delivered from Him, are the fitting, and the only proper words in which to express it. If we resort to other terms to elucidate their meaning, we do but darken counsel! And this appears to me to be the point of separation between the Society of Friends, and other orthodox believers. We refuse to express or confess our faith in any other phrase than that of revelation; and happy would it have been for the Christian world, had such been the universal practice. "But man, by knowledge, strives to scale the heavens." The first heresy arose from the difficulty of comprehending the awful and mysterious union of God and man in the Redeemer, and from the false pride of reason. The truths of Scripture were shaped according to the imaginations of men; and while, by one party, the divinity of Christ was denied, as an impossibility, another, sincere in the belief thereof, sought, by the introduction of new terms, and attempting to fix a precise meaning to words of its own invention, to make that plain, which the Almighty had left obscure. The same consequences followed, that arose from confining physical science to a dispute about words, instead of rendering it an investigation of facts. For, when new and unscriptural words are introduced into theology, it is scarcely possible to avoid gradually sliding off from the original ground of Scripture, and introducing also ideas foreign to the simple truth as it is in Jesus. The word Trinity, and the history of the controversy respecting it, are ample illustrations of my meaning. To the whole of what is said in Scripture, of the Infinite Jehovah, Father, Son, and Spirit, the Society of Friends fully and reverently subscribe. And is not this enough for all the purposes of this world, and the world to come—for holy faith and life—redemption and eternal blessedness? Why then depart from the simple scriptural phraseology? Has doing so made the subject more plain? Has it put a stop to controversy? The farthest from it in the world—it has but added fuel to the flame, and kept alive a warfare, which, I will not say, a more devout and living faith, but a better philosophy, and more just views of the powers and boundaries of the human intellects, would have avoided.

These opinions are confirmed, when we reflect that the Christian revelation was vouchsafed to man, not as a system of general spiritual knowledge, but as a practical rule of life. It is addressed to the heart, rather than to the head, for the disease which it is to cure, is the desperate wickedness of the former. Of the great universal scheme of Providence, it unfolds only what is essential to our salvation, and nothing to gratify our vain curiosity. We are standing on an island in the abyss of infinitude, and a few jutting points of the spiritual and future world are revealed to the eye of faith, amidst the surrounding darkness. All beyond and between what is revealed, is impenetrable, and the attempt to fill up the plan is as absurd as it is useless.

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Mr. Smith will aid the cause of benevolence, and confer a favour on the managers of the Infant School Society, by inserting the following communication in his paper.

(*Communication.*)

The attention of the public is invited to the following statements of facts relative to the Infant School Society of the city of Philadelphia. This society was organized in May, 1827—since that period, three schools for white, and one for coloured children have been opened, and are now under its care. Several hundred infants are daily gathered into these nurseries of virtue. It is presumed to be unnecessary, at this time, to descant on the merits of this charity. A visit to these schools, and an examination of the system of instruction there adopted, will not fail to recommend it to the patronage of those, who desire to see a moral, thinking people rising around them. The annual expense of each school is not less than *five hundred dollars*—making an aggregate of *two thousand dollars*. The number of annual subscribers to the general fund is three hundred and eighty-three, producing an annual income of $766

Proceeds from stock,	58 48
Proceeds from annual subscribers to the fund for the support of the coloured school, which is entirely distinct from the general fund,	103
Total,	$927 48

This total of *nine hundred, twenty-seven dollars, forty-eight cents*, presents the state of the funds of this interesting institution. A few legacies have been left to this society, which, it is to be regretted, have caused several individuals to withdraw their support. It is but just to mention, that the liberality of those who have so kindly remembered this institution, is to be enjoyed in future. The monies thus bequeathed are no present emolument. It is therefore respectfully urged upon this community, to take the subject of infant education in all its bearings, into serious consideration, which it is believed will result in the liberal support of these schools. Subscriptions and donations are respectfully solicited. Treasurer's residence, No. 357, Market street.

The location of the schools is as follows:—School No. 1, 13th street, near Vine street. School No. 2, College Avenue, 10th street, above Chesnut street. Visiters admitted on Tuesday and Friday mornings.

School No. 3, Spruce street, No. 20. Coloured school, Gaskill street, No. 60. Visiters admitted on Wednesday mornings.

September 8.

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THE VIOLET.

The sun was shining through a vernal shower;
The garden smiled, array'd in fresher green;
With richer fragrance breathed the simple flower,
That meekly veiled its charms and bloomed serene.

I stooped, and fondly looked the lines between,
Resolved the bashful beauty's haunt to find;
With slender stalk, and modest, humble mien,
I saw the floweret with its head reclined,
Although in robes of richest hue arrayed,
The vulgar gaze it seem'd to hold in scorn;
With drooping head upon a green leaf laid,
It breathed rich odours in the breeze of morn;
And such is she, the sweet retiring maid,
Who shuns the public gaze, and blossoms in the shade.

PRINTED BY ADAM WALDIE,
Carpenter Street, near Seventh.

EW MUSIC FOR THE PIANO FORTE.

ITALIAN, FRENCH AND SPANISH SONGS.

H ! Perdona al primo affetto, from Mozart.
urora che Sorgerai, cavatina, from Rossini
h ! Spiegarti. Oh Dio ! (duetto) by Weigl
ir du Mariage de Figaro, Mozart
'Toi, avec accompagnement, par Christiani
mour et Toi, do par Begrez
arcaroll, do de Harp ou Piano, par Segura
olero, paroles de Leonard, par Segura
anzonetta d'un inamorato, arranged by Klemm
'est l'Amour, qui fait le monde
hi dice mal d'amore, as sung by Mrs. French
ans un delire extreme, composed by Nicolo
e l'amitie daigne entendre la voix
'ici voyez, from La Dame Blanche (Boildieu)
i Piacer mi balza il cor. Rossini
i Tanti Palpiti, (harp or piano) Rossini
onne l'amore e scaltro pargo letto
mma, chanté par Sig. Garcia (Auber)
leuve du Tage, varié pour la voix, par Gilles
ovinette, che fatte all' amore, duet, as sung by Garcias
eros dont chacun, vaute, par Gilles
a Bergere de laisée, do
'Amitie, L'Honneur, et L'Amour, by Gillis
amma Mia, non mi gridate, with English words
apoleon et L'Amour, harp or piano
Pescator dell' onda, duet, do
on giova el sospirar, canzonetta, by Donizetti
dolce Concento, variations pour la voix, as sung by Ma
dam Catalani, harp or piano
mple, innocente et jolliette, Boildieu
irée donnee a Gen. Lafayette, harp or piano, Gilles
l margine d'un rio, variations for the voice do
rolienne, (music de Mme Vail) do
a che accurdi questo core, as sung by Garcia, (Rossini)
a voce poco fa, cavatina, do do
edrai Carino, do do Mozart

Music for Piano Forte, with Flute accompaniments.

tanti Palpiti, variations by Latour
Jou Jou, duet, by Hargraves
verture du Jeune Henri, acc. by Mehul
edrai Carino, Mozart, fl. acc. by Burrows
! Statua gentilissima, do do
eh vieni alla finestra, do do
m ch han dal vino, do do
iovinette che fatte all' amore, do do
iposate vezzose ragazze, do do
rande Fantasie, harp or piano, fl. acc. by Francis
ercite Turolese air, flute acc. by Huffeld

ENGLISH MAGAZINES.

P. THOMPSON receives Subscriptions for the following English Magazines, which are imported by the Liverpool Packets of the first of each month, and are delivered to Subscribers generally within sixty days after publication.

La Belle Assemblie, monthly, with portraits of distinguished individuals, prints of the latest fashions, English and French. The July number contains a portrait of Mrs. Arbuthnot, and two richly coloured prints of Paris and London costumes for July. Price $15 per annum.

Ackerman's Repository of Fashions, with numerous coloured prints, $9.

Blackwood's Edinburg Magazine, monthly, $12.

Campbell's New Monthly, now united with the London Magazine, $16

Buckingham's Oriental Herald, monthly.

Brande's Quarterly Journal of Science.

New Edinburg Philosophical Journal.

The Monthly Magazine.

Sept 2

JUST received, a few copies of TANNER'S MAP OF THE UNITED STATES, published at Philadelphia during the present month, very elegantly engraved, on four imperial sheets, on a scale of thirty miles to the inch, covering a surface of twenty square feet.

☞ This Map contains the following additional items, collected from recent information: Statistical Tables of the Population, Indians and Whites, and the area in square miles of each State and Territory, and its Capital, elections of Legislature, and days of meeting of the same; Profiles of the following Canals—Chesapeake and Ohio, Skuylkill, Chesapeake and Delaware Canal, Dismal Swamp, Union (Penn.) Canal, Erie Canal, Morris Canal, Ohio Canal, Pennsylvania Canal, with the Columbia, Massachusetts, and Baltimore and Ohio Rail Roads; and maps of the cities of Boston, New York, Philadelphia, Baltimore, Washington, New Orleans, and Charleston, with the Environs of Boston, Albany, New York, Philadelphia, Trenton, Baltimore, Washington, and Savannah; mounted on rollers, or bound in portable form for the pocket, $10; with a Memoir on the recent surveys, observations, and internal improvements in the United States, with brief notices of the new counties, towns, villages, canals, and rail roads, never before delineated. On sale by PISHEY THOMPSON.

Sept. 29—

"STATISTICS OF THE UNITED STATES."

P. THOMPSON has recently published, TABULAR STATISTICAL VIEWS OF THE U. STATES' Population, Commerce, Navigation, Public Lands, Post Offices and Roads, Revenue, Mint, Naval and Military Establishments, Expenditures and Public Debt. Compiled from authentic records at the Seat of Government, by George Watterston and N. B. Vanzandt.

To this volume has been added, TABLES OF THE TARIFFS of 1790, 1794, 1816, 1824, and 1828.—The whole embracing very important details in relation to Allowances and Bounties, Appropriations, Balances, Bank of the United States, Customs, Debentures, Drawbacks, Direct Taxes, Disbursements, Dividends on Bank Stocks, Estimates, Excess of Imports and Exports, Indian Lands, Intercourse with Foreign Nations, Internal Revenue, Lead Mines, Loans and Treasury Notes, Marine and Navy Hospitals, Militia, Military Academy, Pensioners, Surplus Fund, Tonnage, &c. &c.

One volume, 4to. price, $3 75

☞ This work may also be had of Hilliard & Gray, Carter & Hendee, Wells & Lilly, and S. G. Goodrich, Boston—Carvill; Elam Bliss; White & Co. New York—Carey & Lea, R. H. Small, I. Grigg, Towar & Hogan, Philadelphia—F. Lucas and E. I. Coale, Baltimore—W. F. Gray, Fredericksburg—T. F. Green, Milledgeville, (Ga.) Gales & Son, Raleigh. July 17-eo1m

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Regnauld's Pectoral Balsamic Paste.

OF this valuable Medicine a supply has been just received direct from France, and is for sale, price 50 cents per box, at W. GUNTON'S Store, and where may be seen testimonials by eminent French Physicians, as well as extracts from various Medical Journals, extolling its virtues. One of the testimonials is as follows:—

The Paste of Regnauld, senior, which we have used in different maladies of the breast, evidently proves that substances termed pectoral have not all the same properties. Gum, without doubt, forms the base of this medicament; but the combination of this mucilage with the other ingredients which compose the Paste of Regnauld gives it a superiority well confirmed by numerous observations repeated in the city and the Hospital, St. Louis.

We will not say that this preparation can cure the pulmonary phthisis; but we can aver that it promptly soothes the most painful symptom of the disease; in effect, the Balsamic Pectoral Paste of Regnauld sensibly diminishes the cough, and thus affords a disposition to sleep; its good effects are much more remarkable in pulmonary catarrh and other inflammation of the respiratory organs.

We cannot too much recommend to our brethren of the profession to study the happy effects of Regnauld's Paste, and to persons affected with disease of the breast to make use of it. MANRY,

Physician to the Hospital of St. Louis—Physician of the general direction of Nurses—and Member of the Royal Academy of Medicine.

NEW MAP OF ASIA.

RECENTLY published, and on sale by PISHEY THOMPSON,

A MAP OF ASIA, on four Imperial Sheets, from the latest Charts, &c.: Showing the boundary line as recommended by M. Malte Brun, and also that hitherto adopted, with plans of the comparative heights of the mountains and lengths of rivers, statistical tables of population, areas, &c. coloured, varnished, and mounted: Price $7.

A NEW MAP OF THE UNITED STATES, on six imperial sheets, and covering a surface of 25 square feet; with the Counties in the several States and Territories carefully marked—containing, also, topographical views of the Erie and Champlain Canals, of the Union and Pennsylvania Canals, and of the Chesapeake and Delaware Canal; a statistical table of areas and population, and a plan of the comparative heights of mountains, length of rivers, &c. $8 50,

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Recent MAPS OF COLOMBIA—MEXICO, on large sheets.

POCKET MAPS of the South American States; and of the United States and Territories.

FINLEY'S GENERAL ATLAS; containing a separate Map of each State; bound: Price $10.

April 8—

PROPOSALS FOR PUBLISHING BY SUBSCRIPTION.

A Treatise upon the Semeiology of the Eye, for the use of Physicians, and of the countenance for Criminal Jurisprudence. By J. F. Daniel Lobstein, M. D. of the Faculty of Paris, late Physician of the Military Hospitals and Army of France, Member of the Medical Societies of Paris, Bordeaux, Toulouse, Marseilles; Honorary Member of the Medical Societies of Philadelphia, New York, Massachusetts, Maryland, Lexington, New Orleans, Pittsburg, &c. Physician and Practitioner in Midwifery, at Philadelphia.

To be Published in one volume octavo of about two hundred pages, on good paper—Price to subscribers $1.

☞ The above work has been liberally patronized by the Physicians, Professors of the several Medical Colleges, Gentlemen of the Bar, and others resident of Philadelphia.

☞ Subscriptions and orders to be addressed to the author at Philadelphia, or to

P. THOMPSON, Agent.

June 15—6t

"LIFE IN PHILADELPHIA."

P. THOMPSON has just received an additional supply of the following humorous sketches, by a Philadelphia artist, entitled "Life in Philadelphia."

No. 1. Promenade in Washington Square
2 "Behold thou art fair Deborah."
3 Miss Dinah at home
4 Aspires too much
4 Miss Minta engaged for *de nine nex set*
6 Morgan's deduction
7 'Ministration man
8 Chesnut Street, 10 P. M.
9 "Pluto de God of War."
10 Fancy Ball

Album Pour-rire; folio.—Coloured and Plain Scraps and Scrap Books.—Childs' Views in Philadelphia; 4 nos.

April 8—

27

THE INDIANS.

We have further and unequivocal evidence that the Indians are unwilling to leave their present homes, and their *own* land, for "others that they know not of." The following papers are published in the Journal of Commerce of this morning. The speech of Col. Folsom is full of pathos, and calculated to appeal to the hearts of even those who covet the lands of these tribes, if they were not harder than the nether millstone :—*N. York Com. Adv.*

The Choctaws and Chickasaws possess lands in the States of Mississippi and Alabama, to a large extent. I have in my hands a pamphlet, entitled "A Message from the President of the United States, transmitting sundry documents in relation to the various tribes of Indians within the United States, and recommending a plan for their future location and Government, printed at Washington, Jan. 27, 1825." By this pamphlet I learn, that the Choctaws and Chickasaws claim lands in the State of Mississippi to the amount of—

	15,705,000	acres.
The Choctaws claim in Alabama,	781,410	do.
The Chickasaws claim in do.	495,536	do.
The Choctaws in Arkansas Territory,	8,858,560	do.
Total amount in acres,	27,840,536	do.

Here is the amount of land in acres, to which two tribes have what is called an "Indian Title." Here is the amount of interest at stake, so far as acres of land are concerned. The population of these two tribes, according to the same pamphlet, within the limits of the two States, is 24,625. I have in my possession the original census of the *District* in the Choctaw Nation over which Col. David Folsom presides. It was taken about a year since. There were then 30 captains, 5627 inhabitants, 3974 horses, 11,661 cattle, 22,047 hogs, 530 spinning wheels, 124 looms, 360 ploughs, 22 white men with Choctaw families, 112 oxen, 7 blacksmith's shops, 32 wagons, 2 cooper's shops, 197 negroes, 136 sheep, 1 cotton gin, and 5 schools. Here you see other interests put at stake by the questions which are now agitated respecting the Indians. The census above given, relates only to one District in a single tribe.

Last week this District met to attend an annual Council. The Chief of another District, Col. Garland and his head men, being invited, attended the same Council. I made it an object to attend this Council night and day. The Agent of the United States Government, Col. Ward, was present part of the time, with his Interpreter. After they had taken seats, at a suitable time, Col. David Folsom addressed the Agent in the following manner, as nearly as I can recollect:

"Sir: It has pleased the Great Spirit, that the beloved "men" of two Council Fires should meet and sit together under this white house. We salute Col. Ward, as the Messenger of our Great Father. Our first Father, General Washington, loved all his white children, and all his poor red children. He always gave us good counsel. We loved his words. Our Great Fathers who succeeded him, have given us good counsel. We have loved their counsel and followed it. We have begun to increase a little in knowledge and in industry. We were always friends to the American people. We have lived in peace with them. Our chain of friendship has never been broken, nor has it grown rusty. When they told us that they had an enemy, and wished our help, poor and weak as we were, we assembled our warriors and went forth to the battle. When the Americans shed the blood of their enemy, we shed their blood too. And when the Americans' blood was shed, our blood was shed also. We were true friends to them. We have lived under the wing of our Great Father. We still wish to live there. We salute you in a few words. We have not a long talk to give you. If Colonel Ward has any thing which he wishes to say to us, we will hear him. If he has not, we will attend to our own business. We shall remain here under this Council House two or three days. At any time when he wishes to talk to us, we will listen to him. This is all."

Colonel Ward then rose up and addressed the Chiefs and beloved men in a kind manner. He then read a letter addressed to himself, from the Secretary of War, which was interpreted by the U. States Interpreter: a copy of which I send you:

"*Department of War, July* 31, 1829.

"To Col. William Ward, Agent, &c.

"Sir: I have received your letter, and approve the talk made by you to the Indians. The President is fully satisfied that the opposition produced amongst the Indians against emigration, is ascribable mainly to the interference and bad counsel of vicious white men who gain a place in the Nation. These have business there. None are to be permitted to remain in the Nation, but under a written *permit* from the Agent, which permit is to be revoked, when good behaviour is lost sight of, and not to be given except where the party is known to be of good character. White men married to Indians, and who, consequently, by their regulations, are entitled to residence, are not to be considered as requiring permits from you. But even these, when found to be disorganizers and seeking to thwart the policy and views of the Government, must be reported to this Department, with the circumstances of their conduct, and an order will be forthwith given to remove them from the Nation.

How can the Indians expect to remain where they are? They are surrounded by the whites. They are within the limits and jurisdiction of a State, whose laws may at any time be extended over them; nor can the general government here prevent it, because they have not the Constitutional power to prevent it. But beyond the Mississippi this government will possess the power, and can exercise it. It will be disposed, when there settled, to molest or disturb them no more, but leave them and their children at peace, and in repose forever. They will be interrupted by no one. The tribes that shall go there and enter into peace and fellowship with us, truly and in sincerity, will have none to disturb or make them afraid; because their enemies would be our enemies. The U. States would not look with indifference upon any tribe making war upon another, but viewing the quiet and happiness of the whole, would with paternal care consult and maintain the interest of the whole. It is It desired and directed that you constantly, in all your intercourse with the Indians, urge upon them the utter inability of their Great Father to prevent the state of Mississippi from extending their laws over that country, and of his earnest desire, as well for the interest and happiness of his red as white children, that they shall make up their minds to remove and become settled in the West. You are requested to be vigilant and active in enlightening the minds of the Choctaw Indians upon this subject, that they may understand the opinions of their Great Father. He wishes them at some convenient and early time to meet in council, and he will, on learning their wishes, send some confidential friend amongst them, to agree upon a treaty by which the whole nation shall go off together, except those who shall prefer to remain and come under the laws of these States.

The seal of the War Department is attached, that it may be known that these remarks emanate from their Great Father. Very respectfully, JNO. H. EATON."

After Col. Ward sat down, Col. Folsom requested him to leave the paper with the Council, saying, that "red men never understand in a short time." The request was granted. He then made two inquiries.

1. Did this letter come from our Great Father himself? Answer by Col. Ward: It came from our Great Father.

2. Some persons have said sometimes, that the Chiefs who are sons of white men, wish to sell their country; and some have said that the Christian people in the nation wish for the same thing. Have they had any thing to do in obtaining this letter? Answer by Col. Ward: "Nothing that I know of. It expresses the thoughts of the President himself."

Col. Folsom then said, "I asked these questions, not because I thought so, but to satisfy the minds of all the people under this Council House." Col. Ward then mentioned that he should be glad to receive an answer in writing from the Council before they should disperse. On Saturday, the 17th, Col. Folsom delivered to Col. Ward the following speech, in answer to his communication:

"Two or three days since, a talk which came from the white house was delivered to us. We sat and heard it. It came from our Great Father. He says that he has heard that there are bad white men among us, who prevent our moving to the West of the Mississippi, by their bad counsel. We do not know that it is so. There are old men residing among us, who have married Choctaw women. They take no part in our Councils, they have no concern in them. There are some white men who sit near the edges of our country, who steal our horses, cattle and hogs; who lay whiskey there. These rob us and impoverish us. It may be that *they* have said something to prevent our removing to the West, which has been reported to our Great Father. We do not know. Some of these men of ruin sometimes come into our country. Here sits Colonel Ward, the white man king. If he discover them, he will drive them out. If he do not discover them, we will tell him. If he need help, we the chiefs, captains and warriors, will help him to remove them. Concerning the *good* white man among us, for whom Col. Ward will make a letter, we have nothing to say. We fear nothing from them. This is understood by all the head men and warriors present in this white house. To those who are not here we will give information. So that all shall understand this talk. This is all I have to say upon this object.

"We do not wish to sell our land and remove. This land our Great Father above gave us. We stood on it before the white man came to the edge of the American land. We sit on it still. It belongs to no one in any place but to ourselves. Our land is not borrowed land. White men came and sat down here and there, and are all around us. When they have wished to buy land of us, we have had good counsels together. The white man always said, "The land is yours." We have always been true friends to the American people. We have lived in friendship. We have not spoiled the least thing belonging to an American. Although it has been thus, now a very different talk is sent to us. We are told that the King of Mississippi is about to extend his laws over us. We are distressed. We the chiefs and the beloved men of this nation are distressed. Our hands are not strong; we are a small people; we do not know much; The king of Mississippi has strong arms, many warriors and much knowledge. He is about to lay his laws upon us. We are distressed.

Col Ward knows that we have just begun to build new houses and make new fields, and to purchase iron and set up blacksmith shops with our annuity. We have begun to make axes, hoes and ploughs. We have some schools. We have begun to learn, and we have also begun to embrace the Gospel. We are like an infant *so high*, who has just begun to walk. [Here the chief bowed and extended his right hand down as low as his knee.] So it is with us. We have just begun to rise and go. And our great father, who sits in the white house looking this way, says to us—'Unless you go yonder [pointing to the west] the white man will extend his laws over you.' We do not say that his words are lies. We think they are true: and we respect them as sacred. But we are distressed. O that our great father would love us! O that Col. Ward would love us! O that the king of Mississippi would love us!

The American people say that they love liberty. They talk much about it. They boast of their own liberty. Who will they take it from the red man? They say they will make none slaves. We think our Great Father is true and good; and will not himself lay laws upon us. We think that the king of Mississippi is true, and that his warriors are true and good. It may be they will not lay their laws upon us. Here we have lived, and here wish to live. But whatever the white man wishes to do us he will do. If he shall will us to stay here, we will stay. If he will us to go we shall go. This is all I can say now. We cannot make a long talk. Our nation are not all assembled in Council. The Chief of one district is not here. If Col. Ward wishes to receive a talk on paper, we can give him one in about a month. We wish to consult together, and with Col. Leflore, the other chief. After this, we will give Col. Ward a talk on paper. It will be a short one. In talking to Col. Ward, we consider him the messenger of our Great Father. We behave his words. When we speak to him, it is as though we spake to our Great Father himself. This is all I have to say."

[This speech was delivered in Choctaw.]

487. Amazonen

501. m. r. Monte

517. Orinoco.

588. ehemalige Lese-
bibliothek

597 Volksgrab

601 Ansicht der Me-
xicanischen Gr.
Stadt.

671. Negerin

677. Nation in der Nähe

678. Geographie

689. Dorado. — Wasser
Meer

701. Wilden Jagd Gewe-
ber Civilisirte
Indianer

A. v. Humboldt. Relat. hist.

I. 7.

Tepuu — Tamanaca 233. nt. 1.

pano — id. ib.

tepuiri — id. ib.

Tebou — Caraibe. ib.

tepu merime — Tamanaca. 239.

arrau — Maypure. 242.

arue — Tamanaca. ib.

achea — Otomaca. ib.

peje — Tamanaca. ib.

carapa — Tamanaca. 246. nt. 1.

timi — Maypure. ib.

anoto — Tamanaca. 258. nt. 2.

majqua — Maypure. ib.

biza — Haiti ib. nt. 3.

urucu — Brasiliensis ib.

cravìri — Tamanaca 259
chirraviri — Maypures ib.
guayuco — Caraiben. 262.
bitàteri — Maypures 266
D. 276
ñarawa — Tamanaca 292.
ñarana — Maypures ib.
ñoño — Caraiben ib
ñero — Maypures ib.
D. 295. l. ult.
ñar — Caraiben — Maypures — Bra
ñiñiawr — Quichua 296. nt.
mapaja — Tamanaca — May-
pures ib.
mapa — Maypures — Quichua —
Omagua ib.
watapuruñpe — Tamanaca. ib.

Pd. 366. 367.

Teo — Beta 367.

Teoro — it. ib.

Teo-umaroi — it. ib. nt. 1.

ro — it. ib.

umaroi — it. ib.

memeke — it. ib.

Hocivari — pravari. ~~it~~ ib. nt. 2.

Schumoi — it. ib.

noi — it. ib.

amettami — 368.

bahumehi — ib.

Juebot — Poignavi. ib.

Jenqueroi — it. ib.

Guarani — Guaraní. it.

jari — it. ib.

uca — Mayuruci 296.
mure — Tamanaca 305. nt. 1.
emure — id. ib.
yadrihiai — Parique 316. nt. 2.
Nachaco — Mayuna 330.
pagura — Tamanaca ib.
apida — Mayuna ib.
achi — Tamanaca 331.
yasiti — Mayuna ib.
achiù — Mayuna 338.
PO. 355.
Nijia — Kiwathwa — Shawanna.
356.
yeni — Mayuna. 365.
veni — it. ib.
camosi — Paveni ib.
keri — it. ib.

huaraffi — Omagua. 368
jarè — It. ib.
ueni — noignave. ib. nt. 3.
Fo. 371. nt. 2.
Cahuei — ~~Apalis~~ Maratibitana.
374.
~~dapicho~~ — Poimiran. —
dapicho — Pèmirana. 408.
Japii — Paragini. ib.
mani — Salibi — Paragini 422.
Fo. 439. 440.
caruaru — Carbon. 463.
caricuri — Tamanaca. ib.
Cawitta — Maypure. ib.
Aiteambenano — Tamanaca. 481.
Airiqua-chucuru — Tamanaca. 513.
nt. 1.

urrupu — saccarê — Tamanaca 513
nt. 1.
marana — Fa it. 547 nt. 1.
mauri — Mayna. ib.
ipucjatoje — Tamanaca 564.
Yeni — Mayna 585. nt. 2.
tepumereru — 586. nt. 2. Tamana.
ed.
amalavica jeutepe — it. 587. nt. 2.
amalavica chambural — it. 587.
nt. 3.
Ff. 622. nt. 1.
auri — Maypure 624.
puyi — Guaraun ib. nt. 2.
madi — Equinabi ib
neri — Maypure 626. nt. 2
par — 686. Caribes
parana — Omaguas. Caraibes. Gua-
ranis. 687. nt. 3

Orinuca — Jamaica. 690.

paragua — Labras. Guaypuñabes. 691.

it.

bazagua — it. ib.

pardua — it. ib.

Caricuri — Jamaica 699.

Coracura — Coraibes ib.

Stellen ab. Spr. ~~36~~ II. 365. 366.
367. 368. 369. 371. 372. 373. 374.
395. 396. 397. 408. 412. 427. ~~431~~.
439. 440. 448. 463. 481. 502. 503.
505. 506. 513. 542. 543. 547. 564.
585. 586. 587. 588. 598. 599. 608.
621. 622. 624. 625. 626. 669. 670.
681. 686. 687. 690. 692. 699.

11.	Schöner Abstand.
58.	Damens der Gesang — Mi- mera.
61.	Augen der Kinder
67	Individualität der Natur
72	Irrsinn Folge der Wilderness-Steuer.
74	Feuer des Weges
80	Fakten auf dem Damm
88	Tiger
129.	Aguirres Brief
97.	Sein Tod
108.	Milchbaum
117.	Chocolade
122.	Kerbraum von Pa- ris, Cap etc.
134	Schönen der Ar- ginnen
136	Kinderspiele großer Kin- der
154.	Deutsche Brüder der Ansiedlungen Südamerika

160. Mangel an Ho-
rudenorganen.
225. Natur Tiger
245. Irrthum Fehler
251. Superbia
255. Mittagsteufel
258. Wilde, ausgeartete
Nationen
263. Mangel an Scham
bei den Wilden
266 Affenverstand
292 Idiotenverstand
331 Natur der Affe
332 an einen Affen eine
Dame
hier stehe
343 hornuten
365. anfangende Schrift
410 pierna della madre
419 Abstehen der Wilden
von Europäern
604. 486 Soldaten

Relat. hist. I. 1, p. 69. Karte des Atlantischen Meers.

145. Ignabe der Vögel

152. nt. 1. Steile der Berge.

179. Arguin eginn en Grip Canaria

209 Südliches Kreuz

316. nt. 4. Antabmar Erdbe- bm. Kant.

333. pelagique — pela- gien

394 Cyrtidium plant

S. I. pl. 193. 194. 207. 208. 227.
383. 388. 419. ~~420~~. 422. 427. 432.
439. 447. 458 — 502.

Verzeichniß
der Lexica u. Grammatiken ~~von~~
von amerikanischen Sprachen,
die W.H. v. Humboldt besaß.
(gedruckte u. handschr.)
(durch A. sind diejenigen
bezeichnet, die er seinem Bruder
Alex. v. Humboldt verkaufte)

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Hervas

d., Spr. Lule.

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Gius. Perez –
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~~Gior. Tschor~~ –
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Da hirr unt ciecum Krieg begin-
nen. Wenn ihr mit dieg mizen da ihr ab-
lein mitt dem Predikant reisbeten
kann. Da übrigen werden dann dis-
joingen, welche ihr Gefetze, erhalt.

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trionale 1792.
Archives littéraires 1804.

2 La Perouse voyage autour du monde
T. I. Ab. XII. übers. Berl. 1799. T. I.
p. 388.

A. Ruiz de Montoya tesoro de la
lengua Guarani, que se usa en
el Peru, Paraguay y Rio de la
Plata. Madr. 1639. 4.

A. Ruiz de Montoya arte y voca-
bulario de la lengua Guarani
Madr. 1640. 4.

2 Hackluyt collect. of voyages Lond.
1599. T. II.

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G. Sagard grand voyage du pays des
Hurons. Par. 1631. 8.

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v. G. Saritscheff

2 Dawidoff i Chwostoff putteschestwie
w Ameriku (Peterb. 1812)

2 Ge. Forster Reisen um die Nord. Küsten,
Reisen von Amerika Portlock
Reisen p. 142. Dixon's Reisen

90

E. Marchand voyage autour du monde

2. x. Mura Nachrichten von verschiedenen Landern des Spanischen Amerika. Halle. 1809. 11.

A. Machoni. Madrit. 1732.

P. de Arenas vocabulario manual de las lenguas Castellana y Mexicana Mex. 1611. 8.

Al. de Molina arte de la lengua Mexicana Mex. 1571. 8.

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F. A. de Aldama arte de la lengua Mexicana. Mex. 1754. 4.

Transact. of the historical Society of Massachuset.

2 Philosophical transactions.

Jon. Edwards observations on the language of the Muhhekaneew Indians, in which the extent of that language in North-Amerika in shewn, its genius is grammatically traced etc. 1789. 8.

American. Museum.

Lebe ich Henderson account of the British Settlement of Honduras Lond. 1811. 4. 8°

2 Du Pratz histoire de la Louisiane. T. II. pag. 214 sqq.

Th. Campanius kort Beskrifning
om provincien Nya Swerige,
som nu fortjden of the Engels.
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1702. 4.

B. D. voyage a la Louisiane et sur
le continent de l'Amerique
Septentrionale. Par. 1802.

2 R. Williams key into the language
of America or an help to the
language of that part called.
New-England Lond. 1643. 8.

J. Eliot the Indian grammar be,
gun, or an essay to bring the
Indian language into rules
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Lawson new view to Carolina.
Lond. 1709. 4.

Brickel natural history of North
Carolina. Dublin 1737.

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ning om Provincien Nya Swe,
rige uti America, som nu
förtjden af the Engelske kal,
las Pensylwania af lärde och
trowärdige Mänsskrifter.
Stockh. 1702. 4.

J. Pfefferkorn Beschreibung der
Landschaft Sonora. Cölln 1794
S. I. II. 8.

deutsch Th. Gage new survey of the West-
Indies Lond. 1655.

Dom. de S. Thomas arte y vocabulario en la lengua general del Peru, llamada Quichua. Lividad de los Reyes 1586. 8.

D. de Torres Rubio grammatica y vocabulario en la lengua general del Peru, llamada Quichua y en la lengua Española. Sevilla 1603. 8.

D. de S. Thomas grammatica o arte de la lengua general de los Indios reynos del Peru Valladolid 1560. 8.

D. de Olmos grammatica de la lengua general. Lima 1633. 4.

2 (Jäger) Neufränkisch oder der mündigen Hülfsbrief Lehrer. Mannh. 1773. 8. 1775. 8vo.

2 Forster's Geschichte der Reisen um die Nordwest und Nordost Küsten von Amerika. Berl. 1791.

2 Sokid's Geschichte der Reisen in Südgrönland in Nord-Amerika.

2 Eberlings Fabelgeschichten.

Sermons to Children, translated by Dav. Zeisberger. Ehellit-tonkienk li amemensak gischitak ellenjechsink untschi Dav. Zeisb. Philadelph. 1803. 8.

Ejusd. Spelling-book.

Dizionario dell' America meridionale
del Pater Coletti. Stor. Cat. 64. nt.

Von Adelung vier vielleicht die
alphabetische der Gen. Rüttler
Shawanese Wörterbuch. (Mithr. 349.
III. C. 249. Anm.) Pesaroff's Kolundischen
Wörterbuch (Mithr. I. c. 219.) der
Gen. Vater Odawa-sprache (l. c. 366.
Anm. **) n. 372.)

Madrid

Por Dor Lonigg: bibliotek: find vorfunden, laut dem Catalog:

1.) Arte y vocabulario de la lengua Guarani, por el Padre Fr: Antonio Ruiz de Montoya. Madrid 1640.

Algunas palabras en la lengua Guarani.

Esposa. Cheñoquãm bicibae, muy Mõnõquambupũrã.
fabricar Casa propia. Ay Cogbõñã Ayoguylaãramõ!
Horno de pan. Mburyapé mboyipába.
Hospederia. Mombitábába pitarába.
Tierra de huebos. Yrugua cio rupiapitépitã.
Lengua veloz. Cupyrurỹngatã.
libre nacer. Na tembia i hũramõ oheruoñanõnde rũguãiaã.

2.) Gramatica y Vocabulario en la lengua del Peru, llamada Quichua, por Gonzalez Holguin Diego. Dorst d. Wrk. fand der Bibliothek, woryn der Verf. Lebensumstände Nachricht giebt.

3.) Gramatica de los Pueblos de America. Sta Cruz 8vo 1770.

4.) Gramatica Junga de Dn fernando la Carrera.

5.) Vocabulario de la Lengua Bisaia Hiliguayna y Haraia de la Isla de Panai y Sugbu y para las demas Islas. por el Padre fray Alonso de Mentrida.

53a

Hochwohlgeborner Herr Baron
Hochzuverehrender Herr Staats Minister!

Euer allen Gnaden ist es bis zu meinem Abreise von Ma-
riod nicht einen Buchstaben zu schreiben die von Ew Excellenz gewünsch-
ten Bücher einzusenden. Ich habe aber den Auftrag sie inzwischen die
Nachforschungen fortzusetzen, und Ew Excellenz die übrigen demnächst
Bücher zu senden.
In der Königlichen Bibliothek habe ich bis zum Monath November
nicht Ihn können, da da das neue Lokal so eng ist, und die biblio-
thekare so scheu sind, so neu alles, und ist mir vielen ungewohnt,
und sind in zu vielen Geschäften. Ich übersende Ew Excellenz an-
liegend die Liste der Bücher welche sich mir dann die Ew Excellenz
schon bestellen, aus der Bibliothek bestellen. Das Abschreiben einiger
derselben ist deswegen abermöglich weil mir die Copiatur mit zu
theuer ist, oder mir nicht beständig genug nützig seyn, damit der

Abschreiber

Ew Excellenz
Dem Herrn Baron von Humboldt
Königlich Preußischen Wirklichen Geheimen Staats Minister und Ritter,
Hochwohlgeborn
Excellenz
zu
Berlin.

abschreiben können und kein Interesse mehr hat. Mit diesen Ausnahmen, und weil die meisten dieser Bücher ziemlich dick sind, habe ich nichts versucht einige derselben abschreiben zu lassen. Aber die Liste, welche ich hier beilege, habe ich den Buchhändlern gegeben, um die Bücher aufzusuchen, und wenn sind sie Ihre Eigenthum übersenden, wenn sie sich finden. Auf in Bordeaux werde ich über diesen Anstalt geben.

Mit Verehrung und unveränderlicher Ergebenheit habe ich die Ehre zu verharren

Ihre Excellenz

Bayonne den 3ten Februar 1823.

unterthänigster Diener
Stendhal

Aldama y Guevara (D.n José Agustin de)
Arte de la lengua mexicana. 4.o imprenta nueva de la
Biblioteca mexicana. Año 1754.

Valdivia (P. Luis de) Doctrina christiana en lengua
allentiac, que corre en la Ciudad de San Juan de la frontera, con
un confesonario, arte y vocabulario breves. 8.o Lima por
Francisco del Canto. 1607.

Fomas (Fr Domingo de Santo) Gramatica ó arte
de la lengua general de los Indios de los Reinos del Perú
8.o Valladolid por Francisco Fernandez de Cordova. 1560.

Carochi (P. Orazio) Arte de la lengua mexicana
4.o Mexico por Juan Ruiz. 1645.

Carrera (D.n Fernando de la) Arte de la lengua
yunga de los Valles del Obispado de Trujillo de
Perú. 8.o Lima por Jose de Contreras. 1644.

Magdalena (Fr Agustin de la) Arte de la lengua tagala. 8.° Mejico por Francisco Rodriguez Lupercio 1679.

Galdo Guzman (Fr Diego) Arte de la lengua Mejicana. 8.° Mejico 1621.

Valdivia (P. Luis de) Doctrina christiana, catecismo y confesonario en las dos lenguas mas generales, Millcayac y allentiac, que corren en la provincia del Cuyo en el Reino de Chile. 8.° Lima por Francisco del Canto 1607.

Valdivia (P. Luis de) Arte y gramatica general de la lengua que corre en todo el Reino de Chile, con la doctrina christiana y catecismo del Concilio de Lima, en español. 8.° Lima por Francisco del Canto 1606.

Molina (Fr Alonso) Arte de la lengua mejicana y castellana. 8.° Mejico en casa de Pedro Ocharte. 1571.

Ortiz (Fr Tomas) Arte y reglas de la lengua tagala. 4.° en el Convento de Nuestra Señora de Loreto en el pueblo de Sampaloc. 1740.

Oyanguren de S.ta Ines (Fr Melchor)
Arte de la lengua japona. 4.o Mexico, por José Bernardo de Hogal. 1738.

Ruiz (P. Antonio) Arte y vocabulario de la lengua guarani. 4.o Madrid, por Juan Sanchez 1640.

El mismo... 1639.

VOCABULARIO

en las lenguas Castellana, Mexicana y Peruana. Compuesto por el muy reverendo Padre Fray Alonso de Molina. Guardian del convento de Sant Antonio de Tetzcuco de la orden de los Frayles Menores. y por el Maestro Fray Domingo de Sant Thomas. de la orden de Sant Domingo, morador en los Reynos del Perú, en las Indias del mar austral.

Das Molinasche Wörterbuch ist nach dem Jahre 1555 vollendet, das des Domingo nach dem Jahre 1560.

Livres reçus dernièrement de Lisbonne.

Cannecattim (Fr Bernardo Maria de) Capuchinho –
Collecção de observaloes grammaticas sobre a Língua Bunda ou Angolense. Lisboa. 1805. 4° na impreisaõ regia

Do mesmo. Diccionario da Língua Bunda ou Angolese explicada na Latina e Portugueza Lisboa 1804. na mesma impreisaõ. 4°

–

Figueira (P. Luiz) arte da grammatica da Língua do Brasil. 4ª impreisaõ. Lisboa 1795. 8°

Diccionario Portuguez e Brasiliano. Por *** Lisboa. 1795. 8°

Compendio da Doutrina christiaã na Língua Portugueza e Brasilica, Composto pelo P. Joaõ Filippe Betendorf, reimpresso por Fr. Jose Mariano da Conceiçaõ Velloso. Lisboa. 1800 na officina de Ferreira. in 16.

Arte da grammatica da Língua Brasilica da nacaõ Kiriri, Composta pelo P. Luis Vincencio Mamiani, Missionario nas aldeas da dita nacaõ. Lisboa. 1699. in 16. na officina Deslandes.

Sprachen, von denen Lesestücke gegeben sind.

grammatischen ~~Bau~~ Bau in Mithridates sind.

I

in Amerika.

S. III. Abth. 2. / 1. Chilesische oder Araucanische 404.

/ 2. Süd Guarani. 401.

Corvado. — Lexicon. / 3. Nord —— (Tupi) 442.

Orinoco — Grammatik / 4. Mbaya. 482.

/ 5. Abipones. 498.

/ 6. Moxoby. 501.

/ 7. Kulc. 510.

/ 8. Quichua. 526.

/ 9. Aymara. 539.

/ 10. Chiquita. 559.

/ 11. Moxa. 564.

/ 12. Omagua. 606.

/ 13. Maipuren. 619.

/ 14. Yarura. 635.

/ 15. Betoi. 641.

/ 16. Tamanaken. 656.

/ 17. Arawaken. 667.

/ 18. Cariben. 685.

/ 19. Muysca. 702.

/ 20. Poconchi. 6.

Abth. 2. / 20. Maya. 16.

Yucatan. 13. Grm. / 21. Mexica. 36.

/ 22. Totonaca. 46.

/ 23. Mexico. 92.

/ 24. Huastica. 107.

/ 25. Othomi. 115.

/ 26. Cora. 132.

/ 27. Tarahumara. 146.

/ 28. Pima. 162.

/ 29. Waikuren. 188.

/ 30. Kolushen, Ugalyakmiuty, Kinaizi. 232.

/ 32. Chickasah u. Choctah. 300.

Mohawk. 309. / 33. Hurons. 323.

/ 34. Miami. 353.

/ 35. Delawaren u. Neu Schweden. 369.

/ 36. Natives. 384. Massachusetts.

/ 37. Mohegan. 394.

/ 38. Grönland. 435.

/ 39. Shawanese. 354.

40.

II.

in Afrika.

Th. III. Abth. 1. 1. Berber. 51.
mit mehr Text 2. Kopten. 87.
3. Amhara. 111.
mit mehr Text 4. Saho. 173.
5. Galla. 189.
6. Akra. 196.
7. Loango. 212.
8. Kongo. 213.
9. Angola. 219.
10. Madagaskar. 264.
11. Beetschuanen. 285.
12. Hottentotten. 292.
mit mehr Text Th. 4. 13. Bullom. 428.

III.

in den Südsee Inseln.

mit mehr Text.
1. Neu Seeländisch.
2. Tahitisch, mit mehr Text.

IV.

in Asien.

mit mehr Text Th. 1. 1. Chinesen. 40.
2. Tunesisch. 88.
mit mehr Text. 3. Malayisch. 102.
4. Sanscrit. 154.
5. Indostanisch. 184.
6. Superarbitisch. 198.
7. Bengalisch. 202.
8. Malabarisch. 209.
mit mehr Text 9. Marattisch. 219.
10. Tamulisch. 222.
11. Singalesisch. 224.
12. Afghanisch. 252.
13. Hind. 256.
14. Persisch. 283.
15. Chaldäisch. 314.
16. Syrisch. 333.
mit mehr Text 17. Hebräisch. 356.
18. Arabisch. 385.
19. Armenisch. 424.
20. Georgisch. 430.
21. Türkisch. 462.
22. Mongolisch. 502.
mit mehr Text 23. Mantschurisch. 514.
24. Schamanisch. 543.
mit mehr Text 25. Japanisch. 570.
26. Tagalisch. 605.

V.

in Europa.

Th. 1. 1. Maltesisch. 414.
2. 2. Basisch. 12.
mit mehr Text 3. Schwedisch. Dän. Welsh. 79. 145. 158.

4.

14. Mauritisch. Th. 1. 398.
15. Aleutisch. l.c. 409.
16. Wolof, mit mehr Text.

17. Fingoisch. 242.
28. Kaffrisch. Th. 4. 138.
29. Finnisch. ib. 227.
30. Kurdisch. Th. 1. 294.

Fortsetzung 4. Irisch. 84.
5. Gallisch. 95.
mit nach Suppl. 6. Gothisch. 189.
7. Holländisch. 247.
8. Deutsch. 282.
9. Dänisch. 299.
10. Isländisch. 307.
11. Schwedisch. 311.
12. Englisch. 316.
13. Friesisch. 379. ~~406~~ 441
14. Neu Griechisch. 460.
15. Lateinisch. 486.
16. Italienisch. 486.
17. Spanisch. 505.
18. Portugiesisch. 549.
19. Französisch. 557.
20. Provençalisch. 593.
21. Rumänisch. 598.
22. Russisch. 617.
23. Polnisch. 663.
24. Böhmisch. 672.
25. Litthauisch. 720.
26. Walachisch. 730. Esthnisch. 740.
mit nach Suppl. 27. Finnisch, Lappisch, 783.
28. Ungarisch. ~~739~~
29. Albanisch. 795.

Verzeichniss der Amerikanischen Sprachen aus Vaters Sprach Indea.

Zu denjenigen, von welchen es Grammatiken gibt, ist ein G. zu denjenigen, von welchen es Wörterbücher gibt, ist ein W. Zu denen von welchen nichts steht hat man ganz neuerdings Nachrichten. ~~Von den~~ Zu den unterstrichenen füge ich Hülfsmittel.

Ueber die Orinoco Sprachen Humboldt A. d. C. Rel. vgl. man Hist. p. 173.

1. Abiponen. (G.) 1. 1. S.
2. Achagua. S. } Adaize. N.
3. Aimara. (G.) 2. S } Agouanos. S.
4. Algonkin.
5. Araucana. (G. L.) 1. 2. S.
6. Arawak. (G. L.) 2. S.
7. Athnah
8. Barbara.
9. Betoi (G.) 3. 3. S.
10. Brasilien. (G. L.) 3. 4. S.
11. Caraiben. (G. L.) 4. 5. S.
12. Cayubaba.
13. Cayuga.
14. Cheerake.
15. Chepewyan.
16. Chickasah.
17. Chippeway.
18. Chiquitos.
19. Choctah.
20. Christinaux.
21. Cotti mi.
22. Cotton wagons. M.
23. Cora. (G. L.) 5. 6. S.
24. Corodado (L.) 1. 7.
25. Darien.
26. Delaware.
27. Esquen.
28. Falls Indians.
29. Grönländer. (G. L.) 6. N.
30. Guarani. (G. L.) 7. 8. S.
31. Haiti.
32. Hohulaga. M.
32. Huasteca. (G. L.) 8. 9. N.
33. Hurmen. (G. L.) 9.
34. Jonaina.
35. Kadjak.

36. Katahba. Kariri
37. Kaxapoos.
38. Kinai.
39. Kiriri.
40. Kolushan.
41. Kaymon.
42. Lule (S.) 4. 10. S.
43. Mainas.
44. Maipuri. } Maya
45. Mbaya. (S.) 5. 11. S. } Mascoutens
46. Mississauger.
47. Mexicans (S. & .) 10. 12. M.
48. Miami.
49. Micmac.
50. Mixteca. (S.) 6. 13. M.
51. Mobima.
52. Mocobi. (S.) 7. 14. S.
53. Mohawk.
54. Mohegan.
55. Mosquito.
56. Mobile.
57. Mosca. (S.) 8. 15. S.
58. Maruchya. } Moxa
59. Myncquesar.
60. Nadowessies.
61. Narragansett.
62. Natick. (S.) 9. N.
63. Nubethyasa.
64. Norton Sound.
65. Nutka Sound
66. Omagua. (S.) 10. 16. S.
67. Oneida. } Onondago.
68. Orinoco. (S.) 11. 17. S.
69. Ottomi. (S. & .) 11. 18. M.
70. Ottomaca.
71. Pamptico sept.
72. Pembrok.
73. Pennsylvania.
74. Pidmontchaw.
75. Pima. } Playmouth
76. Poconchi.
77. Potta watamah.
78. Prince William Sound.
79. Quichua. (S. & .) 12. 19. S.
80. Rumsen.
81. Saliva.
82. Saurisani.
83. Shawanno.
84. Shebayi.
85. Skottes.
86. Souriquois.

87. Jamaicca. (S.) 12. 8.
88. Jazahumara. (A.) 2. M.
89. Jimmaca.
90. Jotonaca. (S.) 13. 20. M.
91. Jrinyaji.
92. Jucorora.
93. Mapajahmuty.
94. Pilula.
95. Waiwi.
96. Woccon.
97. Yamura. (S.) 14. 21. S.
98. Yucatan. (S.) 15. 22. M.
99. Zamuga.

Von 29. Sprachen also besitzt man Grammatiken, oder Wörterbücher, oder beides, u. zu 22. unter diesen besitzt ich die Hälfte selbst.

Les Grammaires Mexicaines
que je possède, ne donnent pas
une idée complette & précise de
la prononciation de cette langue.
Les lettres sur lesquelles je crois
surtout Doutes, sont les suivantes:

ch — cette lettre se prononce-t-
elle entièrement comme en Espagnol,
et chicuntell p. c. comme chiqui-
To? Cette prononciation reste-t-elle
la même, lorsque le ch est suivi d'
une consonne, comme dans ichcatl,
ichtequini, ichpochtli et.?

Les Grammairiens semblent se
servir indifféremment du c- & du
z. Ces deux lettres sont elles en
effet, & n'y a-t-il entre cia,
mêmes, & la finale — tzitli d'autre diff-
rence que celle qu'~~il y a entre~~ [illegible]
mexicain et en nostre
la c Dans la syllabe ~~Tlaxcal~~ est suivie d' une voyelle,
& la z Dans tlaz — l'autre d' une consonne. Comment cette
prononciation diffère-t-elle de la pro-
nonciation Espagnole Du z & ~~du c~~?
de l'i. & Espagnol?

La syllabe hua (et de même
hue et.) se prononce-t-elle comme
une, ou comme deux, & l'h a-t-
il vraiment la son d'un g, ainsi
que le soutiennent les Grammairiens?
Cette prononciation de l'h reste-t-
elle la même, lorsque la syllabe hua
se trouve incorporé dans un mot
entier p. c. en cihuatl, ou l'h ne
se prononce-t-il point alors. Quelques
uns des Grammairiens le mettent ex-
actement dans w ex, d'autres pa-
reillement.

Il paroit certain que la langue
Mexicaine n'a point de lettre gutturale (à moins que l'x n'en soit
une) Mais existe-t-il un i con-
sonne, & en son point ~~ou~~ à celui de
l'y Espagnol dans les mots ya, ye,
yua? & l'y dans les mots Mexi-
cain,

+ toujours

cain yaotl, yel, yolloll se prononce-t-il ainsi, ou & prononce-t-il une même syllabe la voyelle qui le suit; ou se prononce-t-il simplement comme la voyelle i ? et ya comme deux syllabes i-a ?

Quelle est la prononciation de l'x Mexicain, xiuetl, xochitl, xixilli, Mexitl ? Cette lettre a deux prononciations très-différentes en Espagnol, l'une gutturale, xabon, l'autre de lettre double exámen, exótico ? Laquelle des ces deux prononciations est propre à l'x Mexicain ? ou cette lettre Mexicain en a-t-elle une troisième différente des deux, ainsi que Tapia semble l'indiquer dans sa Grammaire ? Quelle est pour les cette prononciation ? Est-ce de l'x est-il + le même, ou varie-t-il selon les combinaisons avec lesquelles cette lettre avec d'autres qui le suivent, ou la précèdent ?

2.

Il serait très-précieux, si l'on pouvait joindre à la 4ème question différentes la précise sur la prononciation des autres langues Indiennes de la Nouvelle Espagne, telles que l'Othomi, la Huastèque, la Mixtèque, la Totonaque, Cora, Tarahumara, Maya ? Je désirerais surtout savoir quelle est la prononciation de l'a & des ch dans toutes ces langues ?

3.

Il existe dans la ville de Mexico ou environs des beaux d'ouvrages d'histoire composés par des Mexicains des premiers temps de la conquête. Je désirerais posséder une copie bien exacte d'une douzaine de pages ou plus, ou moins dans de chacun de ces manuscrits dont on peut supposer que le style est le plus pur, & le moins altéré par la connaissance de la Grammaire Espagnole ou latine que

ils

les auteurs de ces ouvrages puissent avoir lieu. Si l'on voulait ajouter à cette copie une traduction latine ~~celle~~ de chacun des, cela serait fort utile.

3.

Je prends pour la base de mon ~~premier volume~~ des Grammaires & des Vocabulaires de plusieurs Langues Américaines & notamment de la Langue Mexicaine les Grammaires de Sapia, de Vetancourt, & de Gastelu, ainsi que le Dictionnaire de Molina de l'an 1571. Mais il existe un dictionnaire plus récent d'Aconas que je dois avoir. Des personnes qui connaissent la Langue jugeront aussi facilement s'il y a d'autres dictionnaires ou Grammaires Mexicaines qui pourraient en être utiles, & auraient peut-être la bonté d'en faire mention.

4.

Il serait peut-être possible de trouver au Mexique aussi des Grammaires & Vocabulaires d'autres Langues Américaines. Il ~~serait~~ ne serait, en ce peut pas plus, préliminaire de ~~faire~~ faire de ces ouvrages que je viens de citer pour ainsi dire. Je ~~pense~~ pense en conséquence pour être bien assuré de les trouver, de prier quelque bon ecclésiastique de les chercher, & si possible à cet effet à en faire faire des copies. Voici les ouvrages que nous possédons déjà en Amérique:

Langue Brasilienne — Grammaire de Figueira — Dictionnaire du même.

L. Caraïbe — Dictionnaire Breton — Dictionnaire Galibi.

L. Cora — Vocabulaire d'Ortega.

L. Huastèque — Grammaire de Sapia Pentano.

L. Mexicaine — Grammaire de Sapia Pentano. 1753 — de Vetancourt. 1673. — de Gastelu. 1693. Dictionnaire de Molina. 1571.

L.

L. Mialèque — Grammaire de
de los Reyes.
L. Mosca — Grammaire de Bon
Bernard de Lugo.
L. Othomi — Grammaire & Vocabulaire
de Louis de Neve y Molina. 1767.
L. Quichua — Grammaire. 1753—
Grammaire de Diego Gonçalez. 1607.
— Dictionnaire du même. 1608.
L. Totonaque — Grammaire de
Joseph Zuastrano Bonilla.

Je m'occupe depuis plusieurs années de recherches sur les langues Américaines que je compte publier aussitôt que je les aurai terminées. Je me trouve muni de nombreux et riches matériaux pour cette étude, mais je n'ai pû jusqu'ici me procurer les ouvrages suivans:

1. Gramatica y Diccionario de la lengua de Chili por el Ab. Andr. Febrès. Lima. 1765.
2. Il doit exister une grammaire et un dictionnaire de la langue des Chiquitos, la première imprimée in 4.° le second in folio, mais j'ignore le nom de l'auteur et le lieu de l'impress. Je connois ces deux ouvrages seulement par une notice manuscrite du P. Camaño sur la langue des Chiquitos.
3. Tesoro de la lengua Guarani por Ant. Ruiz de Montoya. Madrid. 1639. 4.
4. Arte y vocabulario de la lengua Guarani por Ant. Ruiz de Montoya. Madrid. 1640. 12.
5. Arte de Grammatica da lingua Brasilica da naçao Kiriris composta pelo P. Luiz Vincencio Mamiani. Lisboa. 1699.
6. Gramatica y vocabulario en la lengua del Perù llamada Quichua y en la lengua Española. por Diego de Torres Rubio Sevilla. 1603.
7. Gramatica de la lengua Lule. por el P. Ant Machoni. Madrid 1732.

8.

64 62

8. Gramatica de la lengua Moxa (Mojja) por Pedro Marban. 1701.

9. Gramatica y vocabulario de la lengua Quacciquel (Guatimala) por Benedetto de Villacañas.

10. Gramatica de la lengua Maya (Yucatana) por el P. Gabr. de S. Bonaventura. Mexico. 1654.

11. Vocabulario de la lengua Maya por Pedro Beltran.

12. Gramatica de la lengua Tarasca por Maturino Gilbert.

13. Gramatica y vocabulario de la lengua Tarasca por Angelo Sierra.

14. Arte de aprender las lenguas Mexicana y Mattlazinga y Vocabulario por Andr. de Castro.

15. Gramatica y vocabulario de la lengua Mixe. (Clavigero cite cette grammaire dans son histoire du Mexique. T. IV. p. 264.)

Ces ouvrages ne sont plus dans le commerce de la librairie; je n'ai pas même pû trouver jusqu'ici ceux qui ont été publiés en Espagne et en Portugal. Mais il est probable qu'il en existe encore des exemplaires en Amérique soit chez les Bouquinistes, soit dans les Bibliothèques publiques ou dans celles des particuliers. Les personnes qui, dans ce cas, voudroient avoir la complaisance de me les faire obtenir, rendroient, comme je crois pouvoir l'assurer, service à l'étude comparative des langues, et de la connoissance plus particulière des peuplades indigènes du Nouveau Continent, et m'obligeroient infiniment personnel-

lement.

lement. Je préférerois naturellement de faire l'acquisition de ceux de ces ouvrages qu'on voudroit bien me céder, et j'en paîrois le prix dont on seroit convenû. Mais j'obtiendrais aussi mon but, si les personnes, qui possèdent ces ouvrages, vouloient seulement consentir à me les prêter pour un terme déterminé. Je les renverrois exactement à l'époque fixée. Même si l'on ne vouloit en aucune manière s'en priver, il me seroit déjà intéressant de savoir où ils existent, et où il seroit possible de les consulter pour vérifier tel ou tel point. Je n'ajoute point ici la liste des ouvrages que je possède, ni celle de ceux dont je connois les titres, sans les avoir moi-même, mais dont je puis me passer, puisque j'en ai d'autres sur les mêmes langues plus rares et plus complets. Mais tout renseignement sur un ouvrage imprimé ou manuscrit sur une langue Américaine quelconque sera toujours du plus grand prix pour moi. Mon addresse est la suivante:

à Mr. le Baron Guillaume de Humboldt,
Ministre d'Etât de S. M. le Roi de Prusse,
à Berlin.

Ew Excellenz

{

wahrscheinlich das Ausfüllen dieser
in Besitz des Herrn Baron Kamp über-
haupten von Valparaiso für Seltenheiten er-
haltenen Kiste sein und ich beeile mich
nunmehr hinzuzufügen dass nach soeben
erhaltenen Nachrichten aus Lima, No. 8.
dieser Liste, daselbst aufgefunden und ange-
kauft worden ist. — Ein gegenwärtig
auf der Rückreise nach Europa befindlicher
Agent der Kompagnie, bringt sie mit.

Ferner schreibt man mir von St Jago dass
die auf der Liste bezeichneten
Curiositäten in der dortigen Bibliothek
vorhanden zu gewesen wären. Ich
erwarte nun Ew Excellenz Befehle ob
wir sie acquiriren sollen oder nicht ob

Ew Excellenz
Dem hohen Herrn Staats=
Minister v Humboldt
in Berlin

ganz

64

[illegible]

[illegible]

[illegible]

Santiago – 26 Februar 1827

Ank 7ber

Ich bemerke schon seit geraumer Zeit, daß Herr Baron von Humboldt die mir anvertrauten Bücher zu verschaffen. Ich werde eine Liste davon in die mir gestern gegebene Zeitung setzen lassen, da es mir möglich ist, daß sich eine oder der andere im Besitz von Mehreren vorher Exemplare befindet, bey denen mir keine andere Art Nachforschungen eingestellt werden können. – Von meinen Nr. seiner Notitz sind mehre sehr, und namentlich von Nr. 1. – sind dieselben höflich zu dem von ihm beabsichtigten Zwecke zu erlangen, so lege ich selbige in der für die bestimmte Rückerstattung. Wenn ich die Bücher auf diesem Wege nicht erhalte, so werde ich suchen, sie auf einer vorgenommenen Zeit für seine Erstattung zu borgen. –

Santiago d. 15 März 1827

Der Rückerstattung entsteht unter anderen nur eine, Art de la lengua chilena für den Herrn von Humboldt. – Ich kann noch nicht sagen wahrscheinlich Ankunft Ihnen diese bringen wird, – aber die erste Gelegenheit werde ich dazu benützen. Der in dem diesigen entstehenden Buch ist mir von Don Ventura Marem als Geschenk für Herrn Baron von Humboldt zugekommen. Es ist Nr. 1 seiner Liste

und 1765 statt wie A. angiebt 1764 in Lima gedruckt
welches also sein Incipit wie Sartorius seiner Karte ist. – In
der hiesigen öffentlichen Bibliothek befinden sich zwei ziem-
lich starke Notizbücher, die wie diese Tage ausgegeben
werden sollen; indessen, so sehr der Name Herrn
von Humboldt hier allgemein geehrt und geschätzt
ist, so wird es doch nicht möglich sein, dieselben zu
borgen. –

Weiterhin sagte man sich dazu entschlossen, wenn
Herr Baron sich in einem eigenhändigen Schrei-
ben dahingehend an den Präsidenten oder mich
an den Bibliothekar wendete. – Der Name des
letzteren ist Don Franco Fluidobro. –

gez. Th. Bergfeldt

Hoch und Wohlgeborner Freiherr
Hochgeehrtester Herr Amts-Minister.

Gleich nach meiner Rückkehr von Berlin habe ich, wiewohl andere Geschäfte mir verbieten, dennoch für mich nicht unterlassen wollen, über Hr. Hofrath Schmid über die grammatikalische Form u. die chinesische Sprache, als mir Vorschreiben an H. Remusat in Paris mit Fleiß durchzulesen — so ist mir jetzt bei, über ich meinem Brief an den wohl. Hr. Vorsteher über Sprache im Allgemeinen, nicht wieder nachschicken darf, denn Hr. Hofrath Remusat könnte durch meinen Schreiben sagen: er habe meinem Brief an Vorsteher gelesen, u. es verdrieße ihn, daß er über die Bücher, die ich ihm verschickt, mit mir nöthig räsonniren. Ich wünsche, daß ich in L. schreibe: die Sache, wenn ich Freimüthig sagen soll, in ihrer Untersuchung über die Sprache, gerade unser dem Punkt, wo Schilling stehe, mit seinen Untersuchungen. Die Sprachen dürfen hinein, indem die gleich den Punkt stehenden, wo sich ihm menschliche Sprache ἀνάλογον darbeut, und schweigen nicht von dem Sprung, u.s.w. — Ich setze hinzu, dieser, wenigstens dieser

Dichter als jetzt einen verschollenen Gegenstand über einen gött-
lichen, und menschlichen Entstehung der Sprache, die jetzt hier-
her gehören, weil man sich dem wichtig über das Wort Entstehung
mehr verständigt hat. Das Entstehen nicht historisch, d.i.
als ein thatsächlich menschliches Hervorbringen erscheint, ist
mir klar, alle Zeugen über die Entstehung wollen also nichts
heißen bedeuten, als wir nicht wie und wie entstanden sey,
nicht, wir ist es entstanden? Es gibt ja nichts Innres, als die
eine und allgemeine Freiheit als wesentliche die Innerlichkeit
welcher nicht verstehen Zeugen eine Unterstützung a priori.
Denn gibt, und nicht es geben, eine natürliche Sprache, aller
gebildeten Zeugen, welche die natürliche u. gebildete Sprache immer
mit einander vermengt zu haben scheinen, weil unsere
jetzigen Gelehrten ohne Wissenschaftlichkeit etwas sagen wollen,
und sie ohne dieselbe Vergleichung nicht sagen können, d.i. jetzige
Gelehrte. — Also die natürliche Sprache von der gebildeten
unterscheiden, und ist die natürliche?
a) Die natürliche Sprache ist entstanden, aber wir können uns
über Entstehung nicht anders denken, als nach die eine Weise,
als Leib und Geist beisammen sind, mit einander geschäftig

wird. Anschauung und Freiheit, Totalität u. Unendlichkeit sind wird. Anschauung die Freiheit ist die Form Begriff, Anschauung die Anschauung ist die Form Leib. Da aber unsere ganze Denkart sich hier als ein apriorisches zeigt, so folgt eine Construktion a priori, so sind Handlungen und blos ihr Gegenstand und ist nicht bloß, also Materielle worauf zurückscheint. Leib u. Begriff sind Einheit, sich vorzustellen eben wie Form, und das heißt ja, das ist sittliches Prinzip, wo der Leib, in der Verbindung der organisirten sittlichen Ich, die eigentliche Form ist. Wir bleiben also bei unserer Denkart der natürliche Form stets und das Gebiet der Handlung, also das Apriorische, indem sie organisch weiter nichts heißt, als die Lebendigkeit der Materie durch das bloße Begriff. Die Materie, die hinzukommt z. B. die Leitung des fixirten Punkt: R, um den Punkt R fixirter zu machen, ist nur nicht Folge der Handlung, das construirten Zusammensein des Begriffs mit dem Leib, nicht Wirkung der Ich, oder des individuellen Lebens, sondern gehört eigentlich eben hier Ich an, eben Widerstand der Natur. Das apriorische R R, als Handlung ist ganz verschieden von dem fixirten Punkt R.

Das ungrische Pr, wie Hermann, in der Synthese, Logik u. Lehre, wünsche in allen Sprachen dasselbe bedeute, Z. der Logik der Lehre ganz übereinstimmt. Ueber die Abweichungen nachher! — Der zweite Punkt Pr ist über die Verwandtschaft muss ich zu Gunsten der Naturforscher, die mir deshalb sehr Naturwissen sind, mit der Sprache von der Stimme u. andere physikalische Erscheinungen messen: / das Naturwissen gehört dem Wirbelsinn, der Natur, an. Vielleicht gehört, lässt sich nun hieraus die Verschiedenheit der Sprachen und Dialekte erklären, obschon eine ungrische Grundlage bleibt; die eine natürliche Sprache, in welcher Verstand und Vernunft natürlich synthetisch bedeutet, eben so der Synthese als einem Ganzen und einem Verbinden ginge wir zu Gebote. Gebraucht, Logik u. Lehre, von dem Wirbel-Ich, dem Wirbelsinn der Natur, Verbinden, in der Natur, mit Einheit der Natur in der Gründlichkeit, damit eine Gründlichkeit möglich werde.

Ich will hier gleich, um an dem schicklichsten Ort eine Anmerkung einzuflechten, die für die Sprachforscher in Grossen, die für Schulen, vielleicht nicht ohne Nutzen sein dürfte. Die Wirbelsinne bezeichnen eigentlich nur die Gründlichkeit, nämlich die Gründlichkeit der Logik, die Vollständigkeit oder Gründlichkeit. Jeder besondere Wirbelsinn be-

deutet

zinn sie mittels der Linie äußeren Umfang. In der vollständig
ausgeschnittenen Kreise der Mittelpunkt einer Spitze würde also
die Lösung der einzelnen Linien in der mittleren
Spitze durch die Mittelpunkte abgesetzt, abgetrennt, wie in
der gebildeten Spitze durch die sich berührenden gemeinschaftlichen
Seiten. Es ist nun für einen so gebildeten Spitzkundigen, der
die Fertigung, wichtige Anstalten, die Verschiedenheit Verbindung der
gleichen Mittelpunkte in allen eine bedeutende Spitzsäume ist
zu sehen, weil die Abweichungen in den Linien für die
kleinen Kreise-Gestalt der Völker nicht ohne Interesse sein dürften.

Als Beispiele will ich anführen, die Mittelpunkte R. L. D. der
mir verständlich zu machen, abgesehen sein könnend, ob gebildeten
Spitzsäume die Verschiedenheit Verbindung dieser Mittelpunkte nicht
anders angeben dürften. R. bezeichne ein Linien, will ich
setzen, in den mehreren Spitzen, worüber uns die abweichen geometrisch
u. lateinischen Wörterbücher unter diese Linien nachgesehen
sind, so müßte nun, wo von dieser Verbindung eine Abweichung von

Linien,

die Absicht eines geschichtlich aufzuweisen versuchen. Auf diese Weise beginnt sich die Selbstgeschichte eines Volkes mit der Person, und die Person gewinnt wieder von der geistigen Leitung des Volkes, Person und geistige Fortwirkung der Natur ihren geschichtlich gültigen Sinn und ihr Amt. Die Abweichungen in der Fassung der Frage über geschichtlich aber so zu verstehen, wie die Geschichte einer Sprache als Verständigung, Verständnis der Frage. Ich rufe mich. יהוה – Mensch, Jemand, יהוה – Gott, der abstrakte von den Sonderaten, wie Jemand will. Unsere Lösung der Elberfelder: wenn J.H. Niemand die Heiligkeit lernen könnte! Jehovah Elohim – Das letzte Wort, unsere Anschauung in ihrer tiefsten Reflexion. Das erste, Adonai gleichbedeutend mit Jehovah, die Form der objektivierend denken sinnlichen Anschauung, der Beziehungen, eingeschlossen in die Welt der sichtbaren Erscheinung. Das Griechische Deos ist Dew curro, unser deutsches Gott ist Gehen, ist nicht wie Lotze etymologisiert ist Gut. Vielmehr möchte Gut von Gehen kommen. Denn wir sagen geht's um das Gute, weist mir Schiller. Das Asiatische ist lediglich Negation, es geschieht nichts: Ruhen und Heiligkeit, Lebendigkeit, Leben. Also der

+ Hebräischer Text

intelligente Leser ist, Gott. Endlich muß die ganze wunderbare geschichtliche Führung Israels bis W. L. in treuem wachsendem Wissen, Gott, als sittliche Weltordnung, in ihr einen, überraschenden Aufschluß und Deuten, als absolute Norm. Dies ist die Geschichte des einen Gedankens, Gott, der sich bei allen Völkern unter verschiedenen Bildungen wieder findet. Die Hebräer, als die Zeit des großen slawischen Völkersturms, nennen Gott Bog, d. bogaty heißt reich, schätzig ist die Vorstellung Gottes bei ihnen der Gnaden-Spender, der einzelne ist das Dinglich, dieselbe Vorstellung, als wie in dem Wort Adonai, welches Herrscher bedeutet, gleichbedeutend mit Despot, wie das Slavische Pan hat. Die slawische Sprache steht also der Hebräer und den Alten nur auf dem Punkt, wo die Griechen und Römer zur Zeit der zweiten Blüthe in der Genesis.

Gleichwie nun, um zum Besitz zu kommen, der eine selbe Gedanke, Gott, in allen seinen Bildungen durch alle Sprachen geschichtlich verfolgt werden kann, so muß auch die eine und selbe Bedeutung eines Symbols durch alle historischen Sprachen verfolgt werden, und, wo nöthig, jede Abweichung davon in der Bedeutung, geschichtlich nachgewiesen.

b) Die gebildete Sprache. Diese ist nun in Wörter d. i. in Laut- und

der natürliche ganz verschieden. Wenn die natürliche über ganz einfachen Linien bestehend, nicht schlechthin ist, und Linien die sich schneiden, über mittelst ihrer Lehnung zu einander, einen Sinn verrathen, der welchem die volle Verständlichkeit nur gerade zu dieser Zeit bei dieser begleitenden Handlung, von diesem Jedermann, in dieser Lokalität zu erwarten steht; so strebt die Hieroglyphik die gebildete Sprache allem Jedermännischen in jeder Beziehung entgegen, durch wissentliche Festhaltung des Jedermännischen, das deshalb eben als ein Einheitliches bezeichnet, sich abbildet in der Sprache – schafft die lebendige Gestalt des Menschen zu einem schönen und kräftigen seinem Gedanken, und das Denken in diesem Gedanken ist nicht in der Anschauung, sondern nur in der äußeren Form, sichtbar, beschränkt. So bald nun natürliche Sprache geschrieben wird, in welche Weise man sie auch wende soll, gesetzt sie übereinstimmen oder kommen, sie müssen diesen Umstand begünstigen, in die gebildete. Sie wird schlechthin, die Gemeinheit der wirklichen drückt sich besonders aus, nämlich die Gemeinheit der Begriffsbildung, so weit sie Wort, oder gleich der Gemeinheit der Anschauung, so weit sie Bild, oder gleichzeitig, als wie starke Hervorrufung für das Verstehen, wie Hilfsmittel, um sie sich überall selbst abzurufen, Interjektion, Onomatopoesie, Hieroglyphik, u. s. w., und sie Hieroglyphik, wie wir diese gebrauchen, unterscheidet gemeinschaftliche Lautsprache, verstehen. Eine Lautsprache

sind allgemeine Vorstellungsarten von Vorstellungen, welche als Merkmale
sowohl sowohl in allen Sprachen der Gebildeten sich zu erkennen geben,
sodass sich die metaphysische Redekunst sich erhebt, und der Verstand
als ein Denken der Gedanken, sein Werk an der Sprache bildung vollendet.
Zum Beispiel eine Lemmatisirung, möglich vielleicht für Polyse, die an
einer Classification, gleichsam an einer Naturgeschichte aller und
bedeutungsvollen Sprachen arbeitet! Die Ratio grammatica, wie
Hr. W. Hagen sie benennt, ist zu einer schwierigen Forschung,
die sich vielfach thätig lässt, aber gewiss Grundzüge in der Vorstellig-
keit einer besseren Sprache sind anzuerkennen. —
Es scheint es mir, einen grossen Mannigfaltigkeit in den Abkürzungen
der Stelle bei dem Beiwort gibt weiter nichts zu erklären, als dass
eine Sprache sich in lustiges Leben gesammelt werden ist, viel mehr
Mensch gewesen ist, wünscht sie sagen. Die Bedeutung ist nichts als der
Sinn und allgemeine Denken, als die Accidenz lässt, wer um die
Bedeutung in sich, verwandt, dass der Horizont den sie nicht über der
lustige Leben verstanden, in welchen sie sich wirklich bewegen.
Sprache, keine ohne Declination, wo nur der Status absolutus, construc-
i. etwa emphaticus besteht, ganzes zu einem Steinen, individuellen
Volk, das sich ihrer bedient, oder wenigstens die Schleimung.
sei anderen Grundzug! Bei der Skythen bewegen sich Wörter nur so lose,

bei der Conjugation ist aber die innere Bestimmung, wie denn die Zeit überhaupt die Form der Innerlichkeit, wie sie heißt, macht als der Raum die Mode, tempora, s. personae in der Conjugation der Zeitwörter bestimmt unterschieden sind, wo nun die innerliche Zeit ohne eine hervorgehobene Grenze, unabhängig von einem Objekte dargestellt, also man Gal. V. 24. τὴν σάρκα ἐσταύρωσαν wo die vergangene als die gegenwärtige Zeit verstehen darf, wie Nitzsch anmerkt, zeigt einen Grad der Willkührlichkeit.

Drittens. Wenn nun Gruppe, wie oben die beyden vorgeschlagenen Lesearten wünscht sie geschickt wird, die einzelnen Data in einander zu schieben, und der Grenze zu Verwandlung des Hindeutenden in einen Punkt genommen, und überdies die größte Freiheit der Construction hat, wodurch die Lesepunktirt der einzelnen gewinnt wie Ps in Psalmen so oft der Fall ist, so hat sie die Lesepunktirt Vorzug, und ist in exegetischer Hinsicht. Ich stehe zu wenig Gruppen, über diese Frage schreiben mir über die Zeitwörter, und ganz vorzüglich die griechische zu haben. —

Alles dieses gesagt unterwerfe ich gern der gelehrten Beurtheilung des Herrn Verfassers. Über die Frage des Denkens und der wirklich Thätigkeit in dem gegenwärtigen Schreiben, so ist es so gut wie an geschrieben, um mich mit der Lehre sowohl, als der Lehrer zu überzeugen.

Mit der vollkommensten Hochachtung

des Herrn Verfassers

ganz gehorsamster Diener

Schleiermacher

Berlin den
9. 25. Nov. 1827

Bericht

über die Correctur
der Abschrift der caraibischen
Grammatik von Breton.

Es gab in der Abschrift sehr viel zu corrigiren, weit mehr als zu erwarten war. Dennoch aber ist nicht zu läugnen, daß der Abschreiber sich Mühe gegeben hat und aufmerksam gewesen ist; es ist nämlich die größte Anzahl von Fehlern ~~daß~~ aus einigen Unarten entstanden, die er leicht ablegen kann, wenn er kennen lernt, wie sehr sie schaden. Der Druck des Originals war auch kein guter Leiter, ich habe aber unter die unten specificirten Fehler der Abschrift alle die nicht mitgezählt, die durch Mangelhaftigkeit des Druckes veranlaßt sind, und nirgends andere als die wichtigen, und bin bei dem Anschreiben gar nicht streng verfahren; so habe ich bei weitem mehr nachzuhelfen gehabt als die Zahlen angeben. Obenan unter den üblen Gewohnheiten des Schreibers steht die Unbestimmt-

heit in der Distanz die er den Buchstaben und Worten von einander giebt; Buchstaben die Ein Wort bilden stehn so weit auseinander, dass jeder Mensch zwei Worte daraus machen muss, ~~und~~ diese Unart ist bis ins weite getrieben, und eben so die, Wörter in eins zusammenzuwerfen, ohne Zwischenraum, namentlich im caraibischen Text. Den Fall wo er im caraibischen Text ein Wort fälschlich auseinander geworfen hat, habe ich 52 Mahl, das zusammenschreiben zweier Worte in eins 176 Mahl notirt. – Zweitens ist der Abschreiber äusserst lâche mit den Accenten umgegangen; ich zähle 95 Mahl, dass er auf caraib. Wörtern den Accent vergessen, und 60, wo er einen falschen, der besonders oft den gravis statt des Acuts gesetzt hat. Ich bin freilich nicht darüber klar geworden, ob der Druck überhaupt einen gravis annimmt, es hat mir geschienen, als sollte immer nur der Acut stehn, wenigstens herrscht die gröste Confusion zwischen beiden Zeichen, aber jene Fehler in der Abschrift kommen allein auf Rechnung des Schreibers, der, wie ich in der Correctur gemacht habe, nur den Druck nachzuahmen hatte. –

Endlich hat der Abschreiber die Gewohnheit, statt m oft n, und umgekehrt zu schreiben; im caraibischen Text habe ich 101 Mahl, im französischen 80 Mahl einen falschen Buchstaben, blos durch sein Verschulden, gesetzt getroffen, wovon etwa die Hälfte auf jene Verwechslung des m und n kommen kann. Buchstaben vergessen zähle ich im caraib. 17, im französ. 34 Mahle, 11 Mahl in wichtigen Fällen ein Unterscheidungszeichen, besonders das Comma, weggelassen, 18 Mahl mehrere Wörter, eine oder mehrere Reihen ausgelassen, 12 Mahl eine Stelle doppelt geschrieben, gemischter Fehler von Bedeutung zähle ich noch 52. Im Ganzen rechne ich auf Schuld des Abschreibers im französischen Text 228 Fehler, im caraib. 682, zusammen 910. ~~Von~~ Davon kommen 560 auf die drei oben gerügten üblen Angewohnheiten des Abschreibers. – Es wäre zu wünschen gewesen, daß in der Abschrift das Zeichen // und nicht – zum abbrechen eines Wortes am Ende der Zeile gebraucht wäre, denn in den caraib. Wörtern konnte man nun nicht wissen, wann dieser Strich einmahl Bindezeichen zweier Worte seyn sollte; ich habe diesen Übelstand dadurch

gehoben, daß ich jedesmahl, wo das
letztere Statt fand, am Rande die
Worte geschrieben habe (mißlicher
Irrthum). Auch wäre es gut
gewesen, alle caraïb. Worte zu un-
terstreichen, denn es könnte doch
einmahl ein französ. Wort, unter
caraïb. stehend, für ein caraïb. aus
Versehen gehalten werden; wo
dieß etwa vorfallen könnte, habe
ich unter ein solches Wort die
deutsche Bedeutung gesetzt, und
es so als ein französ. bezeichnet.
Der Druck des Originals ist man-
gelhaft, es sind gewiß viele Fehler
darin, namentlich sind oft zu tren-
nende Wörter in eins gedruckt,
fehlen Accente oder sind ver-
wechselt, ich habe aber darin
nichts verändert, auch wenn der
Fehler unbezweifelt war. Ein paar
Mahl, wo im Druck etwas unlesser-
lich war, habe ich das geschriebene
mit einem Fragezeichen notirt, indem
es nicht sicher ist.

Miscellan Bemerkungen
über die Sprachen der
Indianer in Philadelphia. T. I.

Lenni Lenape, auch gent-
lich Delawar genannt. 362. VII.
391.

Ob alle Sprachen ursprüng-
lich, wie die Amerikanischen gespro-
chen sind. 398.

Classification der Sprachen. 399.

430–433. Aehnlichkeit, oder Unähnlichkeit der
Amerikanischen Sprachen — Ursprung
der Völker von Amerika.

Vaterunsersprache.

433. 434.
437.

XVII. Amerikanische Sprachen verschieden
in den Wörtern, gleich in den gram-
matischen Formen.

XXXIV. Hervaeus Syn. in 200 Sprachen ver-
glichen.

XX. Ueber das Verbum insp.

XXXIX. Vergleichung mit den Kaukasischen.

~~Hist. critica Linguarum~~

~~Alex. Alexanders Werk.~~

Amerikanischen Sprachen über haupt.

A. Relat. hist. I. 297. Guaiquerien sprechen einen Dialect der Guaraonos.

A.N. Sp. 99. Einige Sprachen der Indier sowohl Rüdigen alte Civilisation.

Caraiben sprache von Vater Oro-
noco über viele u. weitläuftige.

Mithrid. III. 331. Sprachvergleichungen. III. c. 87. mit folgen.
332. 164. 150.
333.
334.
335. folgen Tapiten mit Tejua. 350. folgen vogatt.
336.
348.
377.
339. Identität der Sprachen der Indianischen d. 342. ist.
u. Südländer.
380. Ueber die fehlenden Beobachtungen.
382. Allenfalls seit in Wörtern, u. einiges in Gram-
matik. Conjugation, Pluralen, u. Nebensachen.
384. Conjugationen.
386. Allenfalls seit mit den Peruanischen.

~~III. c. 87.~~

Transactions of the American
Philosophical society.

p. XXIII. Hauptrepetitorte.
XXX. Art der Zusammensetzung der
Redetheile in den Amerikanischen
Sprachen nebst Fragment.
XXXI. Verbindung des Pronomens mit dem
Subst. u. der Objekte mit dem Verbum.
XXXIII. Man hält die Sprache der Chippe-
ways für mittlere oder alles grau-
samstes Sprache.
Orthographie der Namen der
Chirokees.
Mehrere Pluralia.
p. 430. XXXVI. Alle Amerik. Spr. sind polysynthetisch &c.
p. 433. XXXIX. Verwandtschaft unter den Amerikanischen
Sprachen gläubt.
XL. Fragmente Mangel der Hülfsverba
in den Amerik. Spr.
XLIII. Suspicion der Amerik. Verben über-
haupt.
XLV. Asien. Sprachen übergehen mehr das
Object an das Verbum.
104. Hauptsprachen in Nordamerika.
381. Labialbuchstaben verschieden bei Nationen
des männlichen Stammes.
398. Es wird bestritten, daß die Eigenthüm-
lichkeit der Amerik. Sprachen in der
Eigenschaft, als sogenannten Incorporirenden Sprachen soll.
399. Eintheilung der Sprachen. — Chine-
sische u. Amerikanische, entgegengesetzte
Ta.

Saggio di storia Ameri-
cana da S. S. Gilij.

Der 3. Theil handelt von den Sprachen u. hat p. 273. fg. Betrachtungen über die Amerikanischen.

p. 278. Es gleicht nicht, daß diese Sprachen
Keupel erfunden seyen. Von einigen Wörtern aber hätte er dies für wichtig. (Die Citation an dieser Stelle mangelt fehlt gegen. Es steht nichts davon in dem citirten Capitel.)

Einfachheit neuer Wörter —
Freiheit Lücke
Sprache der Incas.
279. Sprache der Amerikanischen Sprachen.
340. Fähigkeit

Vermischte Bemerkungen.

1.
Kraftes der N. Amerik. Völkerschaften. Morse. App. 97. 130.

2. N. Amerik. Eingebornen. Religion der Morse. App. 97. 105. 106. 123. 129.

3.
Meinung über den Herrscher. Morse. App. 97. 249.

4.
Ein Indianer ganz gegen die Civilisation, und den Unterricht der Kinder. Morse. App. 130.

5.
Aussprache eines Sauers über die Völkerwanderung. Morse. Schilderung a. l. c. 145.
a. App. 138. —

6.
Ehrfurcht der einem menschenähnlichen Felsen. Morse. App. 144.

7.
Vergleichung der civilisirten u. wilden Lebens eines Bauern. Morse. App. 206. 207.

8.
Todesstrafe. Libation mit der Morse. App. 229.

9.
Schöne Reden der Eingebornen. Morse. App. 242–247.

10.
Rettung einer Frau von Verbrechen durch einen Parsen. Morse. App. 247. 248.

11.
Allgemeine Betrachtungen u. statistische Nachrichten über die Amerikanischen Eingebornen überhaupt, u. die in Spanisch-Amerika insbesondre. Humb. rel. I. 458–465.

12.
Die Caraibische Sprache ist die vorherrschende in der westlichen Seite des Sees von Valencia, die Karaibische u. Chaymas, die nördliche in der Südlichen u. östlichen. Humb. rel. I. 462.

12
Die Indianischen Sprachen machten Amerikanische Sprachen überhaupt. Humb. rel. I. 476.

14.
Die Eingebornen sprechen oft fremde u. verschiedene Sprachen. Humb. rel. I. 478.

15.
Aussterben der Haïtischen Sprache.
Humb. rel. I. 491.

16.
Ueber die Völkerschaften, deren Namen
in gote endigen. Humb. rel. I. 491.

17.
Abstammung aller Amerik. Eingeborner, wie man erhellt, daß die Esquimaux eigentlich nicht für Asiaten gehören.
Humb. rel. I. 500.

18.
Verhältniß der Eingebornen zu den Europäern in Mexico u. Venezuela. Humb. rel. I. 573.

19.
Traditionen von Sündfluth. Humb. rel. II. 238.

20.
Amerikaner als freie Nationen. Humb. rel. II. 258.

21.
Mond, als Paradies gedacht. Humb. rel. II. 336.

22.
Sonne u. Mond aus Felsen bei den Tatuyanern des Orenoko. Humb. rel. II. 364.

23.
Mond, Frau der Sonne. Humb. rel. II. 367.

24.
Große Wanderung von NW. nach SO.
Humb. rel. II. 371.

25.
Die Peruaniden u. Mexicaner Civilisation wurde nicht auf Guyana. Humb. rel. II. 373.

26.
Der unbekannte Amerik. Volk nicht Azteken. Humb. rel. II. 373.

27.
Monstrenfleischessen. Humb. rel. II. 417. 501. 556.

28.
Ueber die Orenokovölker. Humb. rel. II. 427.

29.
Volksverzeichniß in Amerika. Humb. rel. II. 427.

30.
Große Völkerwanderung in Guyana. Humb. rel. II. 428.

31.
Verbreitungsgrenzen der Amerikanischen Völkerstämme. Humb. rel. II. 428.

32.
Religion. Humb. rel. II. 429.

33. Sprachliche Verschiedenheit der Völker Asiens nach Amerika. Humb. rel. II. 440. 607. III, 155–163. 175.

34. Quechua. Humb. rel. II. 469.

35. Schlangentanz. Humb. rel. II. 484. 600.

36. Schöpfungsgeschichte. Sol dorme. Zahl der Sonnenjahre der Mexicaner. Humb. rel. II. 586. Religion u. Mythen. Gl. III. 1/3. II. 12/13

37. Zahl der Einschaltungen der Cassiquiare u. Cuba. Humb. rel. II. 592. 668. III. 62/3. 169/70. 176. 339. 343. 450.

38. Alter der Amerikanischen Sprachen. Humb. rel. II. 601.

39. Schöpfungsgeschichte. Otomacische Sprache. Humb. rel. II. 601.

40. Cobaya. Humb. rel. II. 622.

41. Zodiacus der Mexicaner u. Mexicaner. Humb. rel. II. 662.

42. Sonnendienst. Humb. rel. Bogotica u. II. 692.

43. Sprache der Incas. Humb. rel. Castilien II. 714.

44. Alter der Ortsnamen. Humb. rel. Castilien II. 714.

45. Sprachen Guyana. Humb. Sprache der Spanischen rel. II. 715.

46. Amerika. Humb. rel. Gebirgsketten III. 7. 8.

47. Peru vom Bergmann verschiedene Sprache. Humb. rel. III. 13.

48. Humb. rel. III. 14. Wiederholungen.

49. Sprache Spanisch-Amerikanische denkend auf den Caraibischen Inseln. Humb. rel. III. 15.

50. Bevölkerung. Mutter. III. A. 579.

51. Wichtigkeit der Sprache, als lebendiges Organisation. Gl. II. 232.

52. Worte eines Säugenden Liedes. Gl. II. 280.

80

53. Papitàri — Sage u. sein Ursprung. Gt. I. 186.

54. Maipurische Mythen. Gt. III. 6½ 13.

55. Salivische Mythen. Gt. III. 7. 24.

56. Otomacische Mythen. Gt. III. 7. 8. 13. 24.

57. Yaruische Religion. Gt. III. 8. 13.

58. Tamanacische Erzählungen. Gt. III. 19. 18. 196.

59. Name für eine eigne Art von Reden: mirrài. Gt. III. 196.

60. Zwei Sprichwörter bei den Ormoco Völkern. Gt. III. 196.

61. Wo die Maipurer j haben, schicken die Guipunaven sch ja haben. Gt. III. 202.

62. Maraca der gegen Ormoco Gebräuchlich. Gt. III. 413. 414. Quackt. 258.

63. Schöpfungsgeschichte. Otomaken. Otomacische Abstammung der Otomaken. Quackt. 256. 257.

64. Wilden von den Missionen. Quackt. 271.

Es ist anzuschreiben:

das	Brasilianische	b/Sr des Verf.	Vol. 1.
	Huastica		2.
	Mixteca		3.
	Othomi		4.

8°/

Cherokee - Alphabet.

[To be annexed to the Report of the Secretary of War in relation to the Preservation and Civilization of the Indian Tribes within the United States.—Doc. No. 102.]

A.

Extract from the Second Auditor's statement, shewing the amount of requisitions drawn by the Secretary of War on the Treasury of the United States, in the 1st, 2d, and 3d quarters of 1825, the amount of which that has been accounted for on the settlement of accounts, and the balance which remains to be accounted for, as appears from the books of the 2d Auditor of the Treasury.

HEADS OF EXPENDITURE.	Amount drawn from the Treasury.	Amount accounted for in the settlement of accounts.	Balance to be accounted for.
Indian Department	143,014 59	131,138 30	11,876 29
Pay of Indian agents	43,318 19	42,506 69	811 50
Pay of sub-agents	19,461 65	18,893 78	567 87
Civilization of Indians	11,032 91	4,246 05	6,786 86
Presents to Indians	18,728 23	15,158 97	3,569 26
Annuities to Indian tribes	221,518 98	200,518 98	21,000 00
Claims against the Osages	2,748 00	2,628 92	119 08
Carrying into effect the treaty with the Creeks	23,000 00	23,000 00	
Do do Choctaws	3,748 72	3,748 72	
Extinguishment of Indian title to Quapaw lands	373 91	373 91	
Running the line of the land assigned to Florida Indians	362 44	362 44	
Expenses of rations to be furnished to Florida Indians	31,854 25	26,430 25	5,424 00
To defray the expenses of treating with Choctaws for a modification of the treaty of 18th October, 1820	9,723 44	7,937 94	1,785 50

EXTRACT—Continued.

HEADS OF EXPENDITURE.	Am't drawn from the Treasury.	Amount accounted for in the settlement of accounts.	Balance to be accounted for.
To defray the expensies of making treaties with the Indians beyond the Mississippi	3,716 21	216 21	3,500 00
To defray the expense of holding treaties with the Sioux, &c.	~~6,400 00~~	6,400 00	
Claims of Choctaws for services in the Pensacola campaign	16,972 50	16,972 50	
Towards the execution of any treaty with the Creeks that may be ratified prior to the next session of Congress	225,853 12	34,484 21	191,368 91
	781,827 14	535,017 87	246,809 27

NOTE.—See report accompanying the President's message, explaining the balance which appears to be unaccounted for.

B.

DEPARTMENT OF WAR,
Office of Indian Affairs, December 13, 1825.

Hon. JAMES BARBOUR,
Secretary of War.

SIR: I now proceed to report upon the remaining parts of your directions of the 3d October last, to wit: "The effects, as already develo-
"oped, of the present system for civilizing the Indians, and its proba-
"ble and ulterior consequences upon them as a race, viewed both in
"relation to their present situation and that which contemplates their
"future and permanent residence upon lands west of the Mississippi."

The effects of the present system for civilizing the Indians are, every where, within the limits of its operations, salutary. The reports from the schools all testify to its excellence. Its superiority over all other plans for their improvement, and its exact adaptation to the end for which it was devised, will appear by comparing it with other efforts heretofore made for the accomplishment of the same benevolent object, and by a more detailed exposition of the consequences which are flowing from those now making.

The wise and the good have never ceased, from the earliest periods of our intercourse with the Aborigines of this country, to attempt, in one form or other, their rescue from barbarism, and to introduce among them the conveniences and the blessings of civilized life. But those kind designs were limited in their operations, and partial in their effects; so much so, indeed, as to confirm in many, and even in some who were reluctant to admit a conclusion involving such distressing consequences, the belief that the Aborigines of America were incapable of receiving and of practising the lessons of civilization! But this problem has since been solved; and these failures are now known to have been occasioned by existing and long established habits, (and which are no less difficult to subdue, where they strike deep in the white man, than in the Indian,) to the game which every where abounded in their native forest; to the interminable war which avarice has waged against them, and to *the defects in the plans which were resorted to for their enlightening and reformation.* The most that was accomplished by the missionaries of those earlier and interesting periods, was to reform, comparatively, a few Indians, and control, in some degree, the savage ferocity of others; maintain and keep alive the spirit of kindness towards them, and secure to themselves, as laborers in a cause so holy, an enviable immortality.

It is now easy to see at least some of the causes of their want of more abundant success. I will notice but one: that, however, next to the want of means and of teachers, is a principal one, and upon which all the rest, in a great degree, depended. Instead of instructing the Indians in a knowledge of the language of the country, and, by means of that mighty instrument, making avenues for their direct approach to, and intercourse with, the whites, and for their immediate acquaint-

ance with the arts and conveniences of cultivated life, the missionaries adopted the plan of first learning the Indian language, and, by means of it, conveyed their instructions to them. They moreover confined themselves chiefly to lessons of morality and virtue. It is true, that, without the practice of these, no people, whether civilized or savage, can attain to the excellencies of which our nature is capable, yet it is equally true, that the savage man must be instructed also in the arts and conveniences of cultivated life, and made to feel the superior benefits which are to be derived from an ownership in, and cultivation of, the soil, and from the social virtues, over the uncertain and isolated and homeless condition of the mere hunter state. It was reserved for later times, if not to discover, at least to practice, this more practical and certain method of civilizing the Indians: hence the present system, whilst it maintains the dignity and purity of moral and religious instruction, keeps also in constant operation the means which are now leading so many Indians to an acquaintance with the domestic arts, with mechanics and with agriculture. It has been by the union of these, aided, it is true, by the absence of game, that the present system for civilizing the Indians has, in the course of a very few years, produced such a striking change in the habits and practices of several of the tribes, among whom it has been put in operation. Upwards of eleven hundred children, as has been shewn in my report of the 30th ultimo, are now having imparted to them, and successfully too, the blessings of civilized and christian life, whilst the older Indians, struck with its transforming effects, are themselves practising, to a very great extent, the lessons which they receive from their more fortunate offspring; and, in proof of their admiration of it, have, in many instances, contributed from their own scanty resources to its support. Several tribes have placed, at the disposal of the superintendents of the schools, under the direction of the General Government, large annuities. The Choctaws have allotted twelve thousand dollars of their means, per annum, for nearly twenty years, towards the support of this system; and the Chickasaws have given one year's annuity, amounting to upwards of thirty thousand dollars, as a fund for the same object.

The Cherokees on this side the Mississippi are in advance of all other tribes. They may be considered as a civilized people. Their march has been rapid. Less than thirty years ago they were so insensible to the conveniences of roads, as to have grown jealous of the missionary who had entitled himself to their confidence, and justly too, for recommending them to open a wagon road from one of their villages, for the advantage of an easier intercourse with another. Something, it is true, had been accomplished in the instruction of a few Cherokees in letters, and in the domestic arts, by the aged and venerable Moravian Missionary, who yet resides in the Cherokee nation; but the *first* school established there, under the present system, was in 1817. I cannot better illustrate the results of this system, than by introducing, here, a statement of the present condition of the Cherokees, from the pen of a young man, *a native Cherokee*, who is in-

debted to this system for his improvement, and who was, eight years ago, as he told me himself, "*a savage*," without any knowledge of our language, or the principles of that sublime religion, to the cause of which he has devoted himself for the benefit of his countrymen. I shall not only be excused, but justified. I am sure, in introducing the following extracts from his letter, addressed to the editor of the Family Visitor, at Richmond, in September last. It is truth we are in quest of, and facts are the best instruments for its development. Theory, and all previously conceived opinions, which are adverse to Indian capacity and Indian improvement, must give way to the stubborn demonstrations of such facts as David Brown discloses, even if there were no others; but there are many such.

"*Willstown, (Cherokee Nation,) Sept. 2d*, 1825.

"In my last letter, from Creek Path, to you, I stated that there "was some probability of my returning to Arkansas, &c. &c. and re- "ferred to the improved condition of the Cherokees, on this side of the "Mississippi, in a moral, intellectual and religious point of view, &c. "to the slow progress I make in translating the New Testament, in "consequence of the non-existence of a dictionary, or complete gram- "mar, in Cherokee—and to the philological researches of one in the "nation, whose system of education had met with universal approba- "tion, &c.

"Allow me, dear sir, now the pleasure to fulfil the promise I made "you, that I would pick up and send you what I had omitted. Re- "cently I have been travelling a good deal in the nation, in order to "regain my impaired health. My heavenly sovereign permitting, I "expect to return to Arkansas in the month of October next. I have "made a hasty translation of the four Gospels, which will require a "close criticism. On my arrival at Dwight, I shall pursue the de- "lightful work, and I hope the day is not far distant, when the Che- "rokees, my brethen and kindred, according to the flesh, shall read "the words of eternal life, in their own tongue. I will here give you "a faint picture of the Cherokee nation and its inhabitants. In the "mean time, however, it must be borne in mind, that it is the mass "and common people, that form the character of a nation, and not of- "ficers of government, nor the lowest grade of peasantry.

"The Cherokee nation, you know, is in about 35 degrees north la- "titude; bounded on the north and west by the state of Tennessee; on "the south by Alabama, and on the east by Georgia and N. Carolina. "This country is well watered; abundant springs of pure water are "found in every part. A range of majestic and lofty mountains "stretch themselves across the nation. The northern part of the na- "tion is hilly and mountainous. In the southern and western parts, "there are extensive and fertile plains, covered partly with tall trees, "through which beautiful streams of water glide. These plains fur- "nish immense pasturage, and numberless herds of cattle are dispers-

"ed over them. Horses are plenty, and are used for servile purpo-
"ses. Numerous flocks of sheep, goats and swine, cover the valleys
"and hills. On Tennessee, Ustanala and Canasagi rivers, Cherokee
"commerce floats. The climate is delicious and healthy; the winters
"are mild. The spring clothes the ground with its richest scenery.
"Cherokee flowers, of exquisite beauty and variegated hues, meet and
"fascinate the eye in every direction. In the plains and valleys, the
"sail is generally rich; producing Indian corn, cotton, tobacco, wheat,
"oats, indigo, sweet and Irish potatoes. The natives carry on consi-
"derable trade with the adjoining states; and some of them export
"cotton in boats, down the Tennessee, to the Mississippi, and down
"that river to New-Orleans. Apple and peach orchards are quite
"common, and gardens are cultivated and much attention paid to
"them. Butter and cheese are seen on Cherokee tables. There are
"many public roads in the nation, and houses of entertainment kept by
"natives. Numerous and flourishing villages are seen in every section
"of the country. Cotton and woollen cloths are manufactured here.
"Blankets, of various dimensions, manufactured by Cherokee hands,
"are very common. Almost every family in the nation grows cotton
"for its own consumption. Industry and commercial enterprise are
"extending themselves in every part. Nearly all the merchants in
"the nation are native Cherokee. Agricultural pursuits, (the most
"solid foundation of our national prosperity,) engage the chief atten-
"tion of the people. Different branches in mechanics are pursued.—
"The population is rapidly increasing. In the year 1819, an esti-
"mate was made of all the Cherokees. Those on the west, were esti-
"mated at 5000, and those on the east of Mississippi, at 10,000 souls.
"The census of this division of the Cherokees has again been taken
"within the current year, and the returns are thus made—native citi-
"zens 13,563; white men married in the nation, 147; white women do.
"do. 73; African slaves 1,277. If this summary of Cherokee popu-
"lation from the census, is correct, to say nothing of those of foreign
"extract, we find that, in six years, the increase has been 3,563 souls.
"If we judge the future by the past, to what number will the Cherokee
"population swell in in 1856?

"White men in the nation enjoy all the immunities and privileges
"of the Cherokee people, except that they are not eligible to public
"offices. In the above computation of the present year, you perceive
"that there are some African slaves among us. They have been from
"time to time, brought in and sold by white men: they are, however,
"generally well treated, and they much prefer living in the nation, to
"a residence in the United States. There is hardly any intermixture
"of Cherokee and African blood. The presumption is, that the Che-
"rokees will, at no distant day, co-operate with the humane efforts of
"those who are liberating and sending this proscribed race to the land
"of their fathers. National pride, patriotism, and a spirit of indepen-
"dence, mark the Cherokee character.

"The christian religion is the religion of the nation. Presbyterians,
"Methodists, Baptists and Moravians, are the most numerous sects.

"Some of the most influential characters are members of the church, "and live consistently with their professions. The whole nation is "penetrated with gratitude for the aid it has received from the United "States government, and from different religious societies. Schools "are increasing every year; learning is encouraged and rewarded.— "The young class acquire the English, and those of mature age, the "Cherokee system of learning. The female character is elevated and "duly respected. Indolence is discountenanced. Our native lan- "guage, in its philosophy, genius, and symphony, is inferior to few, if "any, in the world. Our relations with all nations, savage or civi- "lized, are of the most friendly character. We are out of debt, and "our public revenue is in a flourishing condition. Besides the amount "arising from imposts, a perpetual annuity is due from the United "States, in consideration of lands ceded in former periods. Our sys- "tem of government, founded on republican principles, by which jus- "tice is equally distributed, secures the respect of the people. New- "town, pleasantly situated in the centre of the nation, and at the junc- "tion of Canasagi and Gusuwati, two beautiful streams, is the seat of "government. The legislature power is vested in what is denominat- "ed, in native dialect, *Tsalagi Tinilawige*, consisting of a national com- "mittee and council. Members of both branches are chosen by and "from the people, for a limited period. In Newtown, a printing press "is soon to be established, also a national library and a museum. Im- "mense concourse of people frequent the seat of government, when "*Tsalagi Tinilawigi* is in session, which takes place once a year."

The success which has attended the philological researches of "one in the nation," and whose system of education has met, among the Cherokees, with universal approbation, certainly entitles him to great consideration, and to rank with the benefactors of man. His name is Guess, and he is a native and unlettered Cherokee. Like *Cadmus*, he has given to his people the alphabet of their language. It is composed of eighty-six characters, by which, in a few days, the older Indians, who had despaired of deriving an education by means of the schools, and who are not included in the existing school system as participators of its benefits, may *read and correspond!* I have the honor to accompany herewith, in paper marked C, this alphabet, together with an example in the word "*friend*," and also, the sound of each character, numbered from 1 to 86.

The probable and ulterior consequences, upon the Indians, *as a race*, of the system for their civilization, whether viewed in relation to their present situation, or that which contemplates their future and permanent residence upon lands West of the Mississippi, will partake, it is reasonable to presume, more or less, and according as circumstances may be favorable or otherwise, of those which have already been developed. This is the necessary conclusion, if any regard be had to the effects which have already been produced. But the system to be *universally operative*, and speedy in accomplishing the objects designed by it, should be so enlarged as to embrace the entire body of Indian children to whose tribes it may be extended. Without this, they will

have to contend with opposing influences, and their progress will be less rapid. The examples of those not embraced by it, will be necessarily felt. It is in the nature of man to imitate, and it being easier to imitate bad habits than good, the former will predominate, and especially among a people where the checks arising out of public opinion, and which apply to social and moral actions, are less regarded than are those which demand the exercise of self-denial and the sterner virtues. Whether, therefore, the Indians maintain their present location or emigrate West of the Mississippi, and there settle under some congenial and paternal government, as was proposed by our late venerable Chief Magistrate, it cannot be otherwise, if the present system for their civilization be sustained, but that they will continue to derive from it, effects similar to those which have been disclosed. It is, however, in my opinion, very certain, that, should they retain their present location, they will, in the course of a few years, *be lost as a race.* The very improvement which is now making; the refinements which it creates, and the conceptions which it inspires, cannot, whilst they retain their present relation to us, but produce in them feelings of deep humiliation. It is true the Cherokees have a government of their own; and they aspire, among themselves, to places of honor and trust. But the more enlightened of them feel that these honors, when attained, suffer in the comparison with those which are bestowed in the States; or however gratifying their attainment may be, that they are never free from the terrible apprehensions which arise out of the uncertainty of their continuing where they are. Indeed, those of them who have thought most upon this subject, and who feel, with the return of every year, the swell of the same ocean, that has swept off so many of their tribes, breaking at their feet, have no objection to pass, at once, under the laws of the States, and into permanent repose, except that which arises out of their apprehension that a portion of their people are *not yet prepared for it.* But this portion are receiving, in their turn, the enlightening influences of the system of education, and a little time only will be required, so far at least as it regards the Cherokees, to destroy this fear, when the whole tribe will, no doubt, seek to place themselves under the laws of the States, and, by that act, prepare the process for their extinction *as a race.* The same may be said of the other tribes as they shall, in succession, advance to the same state of improvement. But a different result may be anticipated in regard to the question of their extinction or preservation as a race, were the entire Indian population, now within the limits of our States and Territories, (and which does not exceed one hundred and thirty thousand,) collected and placed under the kind of government which has been referred to, and upon lands West of the Mississippi. They would be thus embodied, as *a separate people.* The humiliating feelings arising out of their present relation to the whites, and to our Government, would be changed and elevated by the connexion which would be formed between them; and they would be secured, as well by their separate state as by the power of the government under which they would live, and of which they would form part, from all further

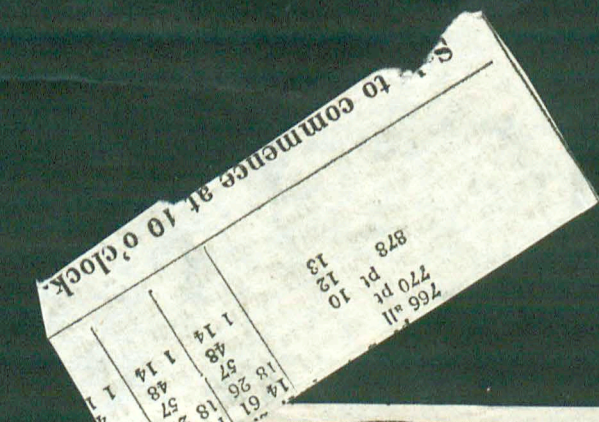
The Cherokee Phœnix of the 27th ult. says: "We venture to assert, reading and writing are as common here as among the neighboring whites; and certainly those Cherokees who have attended to their alphabet (invented by Mr. Guess) one week, write more correctly than the English scholar, who has been steadfast to his book two years."

[illegible] grandfather on the [illegible] side [illegible] a white man. He has no knowledge of any language but the Cherokee, consequently in his invention of the alphabet, he had to depend entirely on his own native resources. He was led to think on the subject of writing the Cherokee language by a conversation which took place one evening at Sauta. Some young men were making remarks on the superior talents of the White People. One said, that white men could put a talk on paper, and send it to any distance, and it would be understood by those who received it. They all agreed that this was very strange, and they could not see how it could be done. Mr. Guess, after silently listening to their conversation for a while, raised himself, and putting on an air of importance, said, "you are all fools; why the thing is very easy; I can do it myself:" and picking up a flat stone, he commenced scratching on it with a pin, and, after a few minutes, read to them a sentence, which he had written by making a mark for each word. This produced a laugh, and the conversation on that subject ended. But the inventive powers of Guess's mind were now roused to action; and nothing short of being able to write the Cherokee language would satisfy him. He went home, purchased materials, and sat down to paint the Cherokee language on paper. He at first thought of no way but to make a character for each word. He pursued this plan for about a year; in which time he had made several thousand characters. He was then convinced that the object was not attainable in that way, but he was not discouraged. He firmly believed that there was some way in which the Cherokee language could be expressed on paper, as well as the English; and, after trying several other methods, he at length conceived the idea of dividing the words into parts.

He had not proceeded far on this plan, before he found, to his great satisfaction, that the same characters would apply in different words, and the number of characters would be comparatively few. After putting down and learning all the syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred which had a part or syllable in it, which he had not before thought of, he would bear it on his mind until he had made a character for it. In this way, he soon discovered all the syllables in the language. In forming his characters, he made some use of the English letters, as he found them in a spelling-book which he had in his possession. After commencing upon the last mentioned plan, I believe he completed his system in about a month.

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbors. He was frequently told that he was throwing away his time and labor, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work, without attempting to vindicate his conduct. After completing his system, he found much difficulty in pursuading the people to learn it. Nor could he succeed, until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in this Nation, and sent it by Mr. Guess, who read it to the People. This letter excited much curiosity. Here was much talk in the Cherokee language, which had come all the way from the Arkansas sealed up in paper, and yet it was very plain! This convinced many that Mr. Guess's mode of writing would be of some use. Several persons immediately determined to try to learn. They succeeded in a few days, and from this it quickly spread all over the nation, and the Cherokees (who, as a People, had always been illiterate,) were, in the course of a few months, without school or money, able to read and write in their own language.

This astonishing discovery certainly entitles Mr. Guess to the warmest gratitude of his country; and, should the Cherokee language continue to be spoken, his fame will be handed down to the latest posterity.



INVENTION OF THE CHEROKEE ALPHABET.

FROM THE CHEROKEE PHŒNIX.

Mr. Editor: The following statement respecting the invention of the Cherokee Alphabet may not be altogether uninteresting to your readers. I have it from a particular friend of Mr. Guess, who lived near him at the time he made his invention.

Mr. Guess is, in appearance and habits, a full Cherokee, though his grandfather on his father's side was a white man. He has no knowledge of any language but the Cherokee, consequently in his invention of the alphabet, he had to depend entirely on his own native resources. He was led to think on the subject of writing the Cherokee language by a conversation which took place one evening at Sauta. Some young men were making remarks on the superior talents of the White People. One said, that white men could put a talk on paper, and send it to any distance, and it would be understood by those who received it. They all agreed that this was very strange, and they could not see how it could be done. Mr. Guess, after silently listening to their conversation for a while, raised himself, and putting on an air of importance, said, "you are all fools; why the thing is very easy; I can do it myself;" and picking up a flat stone, he commenced scratching on it with a pin, and, after a few minutes, read to them a sentence, which he had written by making a mark for each word. This produced a laugh, and the conversation on that subject ended. But the inventive powers of Guess's mind were now roused to action; and nothing short of being able to write the Cherokee language would satisfy him. He went home, purchased materials, and sat down to paint the Cherokee language on paper. He at first thought of no way but to make a character for each word. He pursued this plan for about a year; in which time he had made several thousand characters. He was then convinced that the object was not attainable in that way, but he was not discouraged. He firmly believed that there was some way in which the Cherokee language could be expressed on paper, as well as the English; and, after trying several other methods, he at length conceived the idea of dividing the words into parts.

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CHEAPEST AND MOST EXPEDITIOUS ROUTE

FARE REDUCED TO $8 75,

From Washington City to Richmond, Virginia

TO SOUTHERN AND SOUTHWESTERN TRAVELERS.

THE Proprietors of the Steam Boat and Stage Line (daily Southern and Southwestern MAIL ROUTE,) respectfully inform the public that they have reduced the fare from Washington City to Fredericksburg to $3 75

From Fredericksburg to Richmond, $5 00.

The Steam Boat leaves Washington daily, at noon, and passengers arrive in Richmond next day, at 2 o'clock P. M.—only *twenty-six hours.*

The Mail Stage leaves Richmond daily, at 2 o'clock A. M. arrives at Potomac Creek at 6 P. M. Passengers sleep on board the boat, and arrive in Washington next morning at 3 o'clock, and in Baltimore at noon—*twenty-four hours sooner than by any other route.*

The Mail Stage for Tennessee, Alabama, Mississippi and Louisiana, leaves Fredericksburg on Sundays, Tuesdays, and Thursdays, at 5 o'clock A. M.

☞ Carriages and Horses, and Freight, taken at moderate prices.

march 11—d6t&2awtf

SAMUEL G. JEWETT

HAS removed his establishment from Washington City to Georgetown, and will open his School on the 15th instant, in the house situated near the corner of High and Gay Streets, formerly occupied by Mr. Hagerty.

Tuition given in the various branches of Classical, Mathematical, and English Education.

Mr. Guegan will superintend the French Department.

REFERENCE TO

Hon. Joseph Anderson, Comptroller of the Treasury, Washington City.
Mr. Samuel Sandy, do.
Mr. George Johnson, do.

Sept 9—d3 &s3taw

CAUTION.

Dr. Lee's original (Windham) Bilious Pills, or Family Pills.

THESE much celebrated Pills are prepared *genuine* only at the original Dispensary, at Windham, Conn. by Charles Lee, brother of the late Dr. Samuel Lee, Patentee of the above named Pills, who has, ever since the decease of Dr. Lee, (many years since,) prepared them.

The bill of directions, to the genuine Lee's (Windham) PILLS, is always signed in the hand-writing of Charles Lee, and a Red Label is on the outside of each box of the GENUINE PILLS, over the Stereotype label, signed by *Isaac Thompson*, joint proprietor with the Original Patentee, and wholesale vender of these Pills for the United States and elsewhere.

No Lee's Windham Pills, but such as correspond with the above description, will the proprietors be accountable for.

If purchasers will be careful to purchase no Lee's Windham Pills, but such as are described above, they will be certain to get the genuine kind—but not otherwise, as many attempts have been made, and are now making, to imitate these celebrated Pills, which have for more than thirty years given such general satisfaction to all who have had the genuine kind.

☞ Almost, if not all, the respectable Druggists and Apothecaries in the principal cities and towns in the United States, who have been any considerable time in business, are more or less acquainted with the above facts, and we confidently appeal to them in support of our claims, as the dealers in the Genuine Lee's Windham Bilious Pills, or Family Physic.

CHARLES LEE, of Windham.
ISAAC THOMPSON, of New London.

New London, Conn. June 20, 1827.

These valuable family Pills can be had, genuine,

IN WASHINGTON, of Wm. Gunton, Nathaniel Jewitt, S. J. Tod & Co. J. F. Clarke, and C. F. Wilstach, Pennsylvania Avenue.

IN GEORGETOWN, D. C. of Otho M. Linthicum, and John Little.

IN ALEXANDRIA, D. C. of Edward Stabler and Son.

IN BALTIMORE, of Wm. Butler.

IN NEW YORK, of Lawrence, Keese & Co. Clarke & Co. and J. and A. and W. R. Post, Druggists.

encroachments and insults, and freed from the apprehension which is so paralyzing to them, of any future removal. Under such circumstances, it is reasonable to suppose that they would give full scope to those feelings which characterize them *as a people*, and which lead them to struggle so for their preservation *as a race*. To this day the fragments of tribes within the States, in the North and East, cling to the exterior characteristics, in their leggins and belts of wampum, thus demonstrating their devotion to their race. They are not ashamed of their origin nor of their complexion. They glory in both. Remove the existing causes that operate to humiliate them in their own eyes and to depress their energies; give them, under our laws, an assurance of protection in that Western home, and a share in the government, and of the public honors; make them, in a word, *part of ourselves;* and their improvement, in such a state, under the existing system for their civilization, so far from producing their extinction, as a people, would tend to their *preservation* as a race.

The question of policy as to which of those measures would conduce most to the public welfare and the happiness and prosperity of the Indians, and which now presents itself, is left for discussion to those who are more competent to it. But the age, I may be permitted to add, in which it is our happiness to live, has, by its enlightening and humanizing influences, decided that *mercy* shall rule, and liberality and kindness minister to these unfortunate people, in whatever relation it may be determined they are to stand to us.

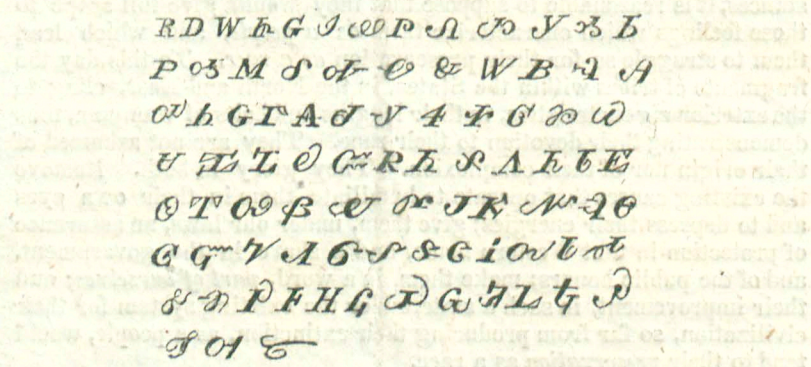
I have the honor to be,

With great respect,

Your obedient servant,

THO. L. McKENNEY.

C.



1. A short.
2. A broad.
3. Lah.
4. Tsee.
5. Nah.
6. Weeh.
7. Weh.
8. Leeh.
9. Neh.
10. Mooh.
11. Keeh.
12. Yeeh.
13. Seeh.
14. Clanh.
15. Ah.
16. Luh.
17. Leh.
18. Hah.
19. Woh.
20. Cloh.
21. Tah.
22. Yahn.
23. Lanh.
24. Hee.
25. Ss (sibrilant.)
26. Yoh.
27. Un (French.)
28. Hoo.
29. Goh.
30. Tsoo.
31. Maugh.
32. Seh.
33. Saugh.
34. Cleegh.
35. Queegh.
36. Quegh.
37. Sah.
38. Quah.
39. Gnaugh (nasal)
40. Kaah.
41. Tsahn.
42. Sahn.
43. Neeh.
44. Kah.
45. Taugh.
46. Keh.
47. Taah.
48. Kahn.
49. Weeh.
50. Eeh.
51. Ooh.
52. Yeh.
53. Un (French.) same as N.° 27
54. Tun.
55. Kooh.
56. Tsoh.
57. Quooh.
58. Noo.
59. Naa.
60. Loh.
61. Yu.
62. Tseh.
63. Tee.
64. Wahn.
65. Tooh.
66. Teh.
67. Tsah.
68. Un (French.)
69. Neh. same as N.° 9
70. ——.
71. Tsooh.
72. Mah.
73. Clooh.
74. Haah.
75. Hah. same as N.° 18
76. Meeh.
77. Clah.
78. Yah.
79. Wah.
80. Teeh.
81. Clegh.
82. Naa. same as N.° 59
83. Quh.
84. Clah. same as N.° 77
85. Maah.
86. Quhn.

The following characters, when put together, ~~spell~~ mean "*Friend*"—

and are sounded thus—*Keeh-naa-leh-eeh.* "*Keeh*" is sounded short; "*naa,*" broad;" "*leh,*" short; and "*eeh,*" short.

Beilage zur Allgemeinen Preußischen Staats-Zeitung № 36.

Spanien.

Die Gaceta de Madrid vom 12. Jan. enthält über die fehlgeschlagene Expedition gegen Mexiko nachstehenden Artikel *): „Man hat Mühe, an alle Inkonsequenzen, in welche der Parteigeist verfällt, zu glauben. Ihm zufolge kann eine und dieselbe Sache wahr und falsch seyn. Ein Ereigniß, welches gestern als die Wirkung eines zufällig eingetretenen Anlasses geschildert wurde, wird heute als das nothwendige Resultat allgemeiner und vorher bekannter Ursachen dargestellt. Dieselben Unfälle, die, als sie die Faction selbst betrafen, als unbedeutend in ihren Folgen geschildert wurden, werden, wenn sie ihre Gegner betreffen, als entscheidende und höchst wichtige Begebenheiten übertrieben. Von dieser Art sind die Betrachtungen, welche sich uns darbieten, indem wir alles, was die revolutionairen Blätter aus dem Resultate der Expedition gegen Tampico folgern, an uns vorübergehen lassen. Barradas hat kapitulirt. Dies ist eine Thatsache, die uns, so betrübend sie auch seyn mag, nicht überraschen konnte, da sehr oft die größten und tapfersten Heere dieses Schicksal haben. Der Allmächtige bewirkt das Gute, oft durch dem menschlichen Verstande unbegreifliche Mittel, und das Unternehmen der Spanischen Expeditions-Truppen war so gewagt, daß wir keinen Anstand genommen haben, es in der Zeitung vom 27. Oktober v. J. als eine der kühnen Thaten darzustellen, zu denen nur die edlen und muthigen Seelen fähig sind. Kann man aber aus dieser Thatsache der Kapitulation alle die Folgerungen ziehen, welche den Feinden Spaniens von ihren Wünschen eingegeben werden? Durchaus nicht. Was seinem Wesen nach klein ist, kann es auch nur in seinen Folgen seyn, und wenn die Mexikanischen Blätter einen leichten Vortheil als einen vollkommenen Sieg feiern, so zeigen sie uns, daß ihr Land in rückgängiger Bewegung jenem Zustande der Unwissenheit entgegen geht, in welchem Tlascala den Kopf eines Pferdes als eine große Trophäe empfing. „Barradas hat kapitulirt, sagen die Revolutionaire; die öffentliche Meinung im Königreiche Mexiko ist also entschieden für die Unabhängigkeit." Sie wollen in den Siegen, welche die Throne in dem Verlaufe der Restaurationen davongetragen haben, keine Zeichen der monarchischen Meinung Europa's sehen. „Aber der Ausgang des Unternehmens Barradas ist ein unfehlbarer Beweis für die Entfremdung der Mexikaner gegen Spanien." Um darzuthun, wie ungegründet diese Behauptung ist, muß vor Allem anerkannt werden, daß die Spanische Expedition nicht durch die Gewalt der republikanischen Waffen, sondern einzig und allein durch das ungesunde Klima von Tampico besiegt worden ist, ein Umstand, der durchaus in gar keinen Betracht kommt, wenn es sich darum handelt, die Meinung des Landes zu konstatiren. Aber selbst dann, wenn man das Gegentheil annehmen dürfte, könnte man doch nie daraus schließen, daß die moralische Stimmung der Mexikaner der Unterwerfung unter den Thron von Spanien abgeneigt sey. Die Verbündeten, welche die Bourbonen auf dem Französischen Throne wiederherstellten, wurden aus Verdun vertrieben, und dennoch sehen wir aus spätern und unwiderlegbaren Thatsachen, daß die Meinung dieses Königreichs nicht republikanisch war. In Spanien mußten die Royalisten, die sich im Jahre 1822 gegen die revolutionaire Gewalt erhoben, gleichfalls unterliegen, und dennoch ist unmöglich eine Nation zu finden, bei welcher der Monarch und der Thron damals und noch jetzt wärmere und zahlreichere Anhänger zählten. Ferner die Portugiesen, die im Jahre 1826 an der Gränze Portugals Dom Miguel I. zum König proklamirten, wurden durch Portugiesen zurückgetrieben, und demungeachtet sind die Beweise der Liebe der Nation, welche dieser Monarch früher als Prinz empfing, und jetzt als König empfängt, unzweideutig. Wir könnten noch andere Beispiele aus der alten und neuern Geschichte anführen, wenn es nicht von selbst einleuchtete, daß Glück und Unglück des Krieges sehr oft von der Gesinnung des Volkes, welches der Schauplatz oder selbst das Werkzeug desselben ist, unabhängig sind. Eine Regierung, sie mag nun gut oder schlecht seyn, hat tausend Mittel in ihrer Hand, das ganze Land, das sie beherrscht, in Bewegung zu bringen, und der Privatmann setzt sich großen Gefahren aus, wenn er sich ihren Befehlen offen widersetzen oder heimlich entziehen will. Daher kommt die so gewöhnliche Erscheinung, daß Menschen, denen es an jenem Heldenmuthe fehlt, dessen Mangel, wie es scheint, ohne Verbrechen statt finden kann, freiwillig oder mit Gewalt dazu beitragen, die Wurzel ihres eigenen Verderbens zu befestigen, und die Bedrückungen, unter denen sie seufzen, zu verlängern. Dasselbe sehen wir im Königreich Mexiko, wenn wir die Ereignisse betrachten, die dort stattgefunden haben, seitdem die Spanische Expedition den Fuß an das Ufer von Tampico gesetzt hat. Von Vera-Cruz bis Acapulco, von Neu-Mexiko bis Guatimala hört man das Geschrei der Regierenden und der Journalisten, die bestürzt waren, den Arm der Legitimität so nahe zu sehen. Das wahre Volk, und unter diesem Namen kann man nicht vier Compagnieen ausgearteter Bürger begreifen, diese unschuldige Klasse, welche das Siegel der christlichen Erziehung, die sie durch Spanien empfangen hat, bis zum Grabe tragen wird, diese ungeheure Majorität, sagen wir, hat beständig jene passive Stimmung gezeigt, welche der stumme Hülferuf unterdrückter Völker ist. Nie hat sie dies Gefühl der Aufregung offenbart, welches die Völker zeigen, wenn sie die Regierung, zu der sie Anhänglichkeit besitzen, bedroht oder beleidigt sehen, und nirgends hat man den allgemeinen freiwilligen Enthusiasmus gesehen, der durch seinen eigenen Ungestüm den Maaßregeln der Regierung voraneilt und sie sogar in Verwirrung setzt; ein Enthusiasmus, der mit den Künsten der Revolution nicht verwechselt werden darf, der nicht in dem Lärmen der Presse und der Proklamationen besteht, und das einzige sichere Zeichen der Liebe der Völker zu ihren Fürsten ist; ein Enthusiasmus, der im Jahre 1808 in Spanien den Tyrannen stürzte, der ganz Europa unter seinem Schwerdte hielt; ein Enthusiasmus, der, einem Erdbeben gleich, denjenigen in den Abgrund stürzen würde, der heute die Spanische Halbinsel betreten wollte, um den zu stürzen, der das Idol der Monarchie ist." — Im weitern Verfolge des Aufsatzes wird gesagt, daß der Verlust, den Spanien durch das Mißlingen dieser Expedition erlitten, unbedeutend sey, und an Mannschaft nur 250 Mann betrage, während die Mexikanische Republik, ihrem innern Zwiespalt überlassen, ihre militairische Ohnmacht aufs Neue bewiesen habe. Die royalistische Armee sey auf dem Wege von Altamira nach Tamaulipas und an der Barre von Tampico siegreich gewesen, nur die Krankheiten, durch welche nach anderthalb Monaten zwei Drittheile der Spanier zum Kampfe unfähig gemacht worden, nur das treulose Betragen Santa-Ana's und die edele Leichtgläubigkeit des Spanischen Heerführers haben das bekannte Resultat der Expedition herbeigeführt. „Weit entfernt", heißt es am Schlusse, „die Unabhängigkeit in Mexiko befestigt zu sehen, hat die Welt vielmehr wahrgenommen, daß der Körper der neuen Republik noch zerbrechlicher und schwankender ist, als man gewöhnlich glaubte. Die liberalen Blätter ziehen noch andere eben so abgeschmackte Folgerungen aus dem Erfolge der Expedition, welche alle den Zweck haben, die Sicherheit der Mexikanischen Republik darzuthun. Wir wollen uns jedoch nicht länger mit ihrer Widerlegung aufhalten. Die ganze Welt weiß, was Spanien ist, was sein Monarch vermag; man hat dies am besten aus dem Kriege gegen Napoleon ermessen können; was den angeblichen Einfluß der Capitulation des Brigadier Barradas auf den Verfall Spaniens betrifft, so kann man ein Urtheil darüber aus den Umständen bilden, daß diese Nachricht, die mit der Vermählung des Königs zusammentraf, nicht verhindert hat, daß der innere und auswärtige Spanische Kredit sich auf eine bewundernswerthe Weise gehoben hat. Was die republikanische Macht in Mexiko werth ist, erkennt man, noch besser als aus dem oben Gesagten, aus dem Zustande der Noth und der Unruhe, in welche sie durch die Ankunft einer Expedition, die im Vergleich zu dem, was Spanien thun kann, höchst unbedeutend war, versetzt wurde, so wie aus den eben so barbarischen als unerhörten Schreckens-Maaßregeln, zu denen die Republikaner ihre Zuflucht nehmen mußten, um den im ganzen Lande gährenden monarchischen Geist zu unterdrücken; man erkennt diese Macht endlich auf eine noch lächerlichere Weise aus den optischen Täuschungen, welche die Luftspiegelungen des Stillen Oceans als feindliche Geschwader erscheinen ließen."

*) S. Nr. 33 der Staats-Zeitung.

Portugal.

Französische Blätter melden aus Lissabon vom 15. Jan.: „Die Leiche der verstorbenen Königin sollte, der Sitte gemäß, in der Königl. Gruft beigesetzt werden; sie hat aber in ihrem Testament andere Anordnungen getroffen, indem sie ihr Schloß zu Guadras den Dominikanerinnen unter der Bedingung vermacht, daß daselbst eine Armen-Anstalt gegründet und ihre Leiche in einem dort zu errichtenden Grabmale beigesetzt werde; die Einkünfte der Ländereien von Gua-

dras sind für die Unterhaltung jener Anstalt bestimmt. Einstweilen ist die sterbliche Hülle der Königin nach Cintra in die dortige Peterskirche gebracht worden. Dem Willen der Verstorbenen gemäß begab sich der Trauerzug am 10ten d. M. Abends zwischen 6 und 7 Uhr aus dem Pallast von Queluz auf den Weg nach dem zwei Stunden entfernten Cintra. Die ganze Geistlichkeit von Lissabon, der Adel, die Staats-Beamten und eine Truppen-Abtheilung begleiteten die Leiche. Die Dunkelheit der Nacht und der schlechte Zustand der Straße verursachte bei der Rückkehr des Trauergefolges einige Unfälle; mehrere Wagen, unter Anderm der des Kardinal-Patriarchen von Lissabon, wurden umgeworfen. Die Hauptbestimmungen des Testaments der Königin sind außer den oben angegebenen noch folgende: 1) Alle Pretiosen sollen ohne Unterschied unter ihre Söhne und Töchter vertheilt werden; 2) ein Drittheil ihrer Mitgift soll unter ihre Dienerschaft beiderlei Geschlechts getheilt werden; 3) Das Schloß Ramalhao fällt Dom Miguel zu."

Türkei.

Die Allgemeine Zeitung giebt nachstehendes Schreiben von der Servischen Gränze vom 18. Jan.: „Die Pforte kann sich noch nicht in den Geist der Friedens-Bedingungen finden, und scheint nicht die Absicht zu hegen, sie treulich zu erfüllen. Graf Diebitsch muß hiervon eine Ahnung gehabt haben; man schreibt aus Adrianopel, daß seit acht Tagen bei der Russischen Armee Bewegungen stattfänden, welche auf ein großes Mißtrauen des Russischen Ober-Befehlshabers gegen die Pforte deuteten. Die Pforte nimmt ihrerseits gleichfalls Maaßregeln, die auf die Absicht von Widerstand schließen lassen, falls man sie zwingen wollte, ihre eingegangenen Verbindlichkeiten zu erfüllen. Alle Truppen, welche auf dem Marsche nach der Heimath begriffen waren, bekamen Befehl, Halt zu machen und sich auf den ersten Wink dem Corps von Albanesern anzuschließen, das nur einige Tagemärsche von Sophia entfernt steht. Die Verblendung der Pforte ist die alte, und es gehört Russischer Seits viel Geduld dazu, um die lächerlichen Einwendungen, die nun gegen die Erfüllung jeder der eingegangenen Friedens-Bedingungen gemacht werden, anzuhören. An die Einverleibung der Servischen Distrikte ist noch nicht zu denken, und wenn Giurgewo nicht schon geräumt wäre, so würde solches jetzt vermuthlich nicht mehr geschehen. Bei diesen Umständen muß man vermuthen, daß die Pforte abermals auf fremde Unterstützung hofft, wenn man zu Zwangs-Maaßregeln gegen sie schreiten wollte; sie dürfte sich jedoch eben so wie früher in ihrem Wahne getäuscht sehen."

— Zwei Schreiben aus Triest vom 22. Jan., welche ebenfalls die Allgemeine Zeitung mittheilt, enthalten folgende Nachrichten:

„Man schreibt aus Zante, daß die drei Admirale der vermittelnden Mächte eine Unterredung mit Hrn. von Ribeaupierre zu Poros gehabt, und daß auch Graf Capodistrias mehrere Tage mit Letzterem gearbeitet habe. Einige Kouriere wurden während Hrn. von Ribeaupierre's Anwesenheit zu Poros nach London und Konstantinopel abgefertigt. Auch erging an den Lord-Oberkommissär der Jonischen Inseln eine Mittheilung. Es sind neuerdings Petitionen von den Griechischen Einwohnern des Festlandes eingegangen, worin die Bitte, Griechenland nicht zu zerstückeln, wiederholt, und der Wunsch ausgedrückt wird, den Grafen Capodistrias auch ferner noch an der Spitze ihrer Staats-Verwaltung zu behalten. Graf Ribeaupierre war am 25. Dez. von Poros auf einer Russischen Fregatte nach Konstantinopel unter Segel gegangen. Die Unruhen auf Kandia dauern fort, und beide Parteien verüben fürchterliche Grausamkeiten. Die Admirale der drei Mächte sollen Willens seyn, diesem dermalen ganz zwecklosen Blutvergießen mit kräftiger Hand ein Ende zu machen. — In Griechenland trägt man sich allgemein mit der Hoffnung, daß sowohl Epirus als Kandia demselben einverleibt werden dürften. In Syra hielt man deshalb in den Kirchen Dankgebete, und in Kandia selbst wurde diese Nachricht mit dem lautesten Jubel aufgenommen, und in den insurgirten Distrikten mit gottesdienstlichen Feierlichkeiten begangen. — Die Französischen Truppen in Morea konzentriren sich bei Navarin, und haben die Weisung erhalten, den Winter über und bis auf neue Befehle dort zu verweilen. Von Korfu gingen am 7ten d. M. zwei Englische Kriegsfahrzeuge nach dem Hafen von Murto auf dem gegenüber liegenden Türkischen Kontinente unter Segel, um den Pascha von Murto wegen eigenmächtiger Handlungen zur Rechenschaft zu ziehen. Außer einem Jonischen Küstenfahrer, den derselbe kürzlich aus nichtigen Gründen zurückbehalten und nun nach widerrechtlicher Erpressung einiges Geldes auslaufen lassen, verlangte er von dem Patrone eines päpstlichen Piélego's, Namens Tabarchi, welcher von Venedig mit Marmorsäulen für die St. Paulskirche in Rom nach Ancona geladen, durch stürmische Witterung gezwungen worden, im Hafen von Murto Schutz zu suchen, die Erstattung von 500 Spanischen Thalern, welche er einem Sardinischen Schiffscapitain, der nach Prevesa gesegelt war, in Produkten anvertraut zu haben vorgab. Da alle Gegenvorstellungen des Tabarchi über die Ungerechtigkeit dieser Repressalie erfolglos blieben, wirkte er sich endlich die Erlaubniß aus, sich nach Prevesa zu verfügen, um dort den fraglichen Sardinischen Kauffahrer aufzusuchen. Von dort reiste er aber nach Korfu, wo er durch den päpstlichen Konsul um schleunigen Schutz ansuchte, der ihm sogleich bewilligt wurde, und zu obiger Maaßregel Veranlassung gab. Hoffentlich wird dieselbe ähnlichen Erpressungen von Seiten des kleinen Tyrannen ein Ende machen."

Inland.

Berlin, 4. Februar. Von der Direction des hiesigen Bürgerrettungs-Instituts ist so eben ein ausführlicher Bericht über dessen Zustand und Wirksamkeit seit dem 31. Juli 1822, als dem Zeitpunkte, bis zu welchem der letzte Bericht derselben ging, erschienen. Von den daraus sich ergebenden, das fortdauernde Gedeihen dieser nutzreichen Anstalt bezeugenden Resultaten bemerken wir Folgendes. Die Zahl der Mitglieder des Vereins hat sich seit dem Ende Junis 1822 von 204, welche einen jährlichen Beitrag von überhaupt 2767 Rthlr. 14 Gr. entrichteten, auf 247 mit 3015 Rthlr. 20 Sgr. an jährlichem Beitrag vermehrt. An außerordentlichen Beiträgen hat das Institut in dem fraglichen Zeitraume zusammen 10,230 Rthlr. 7 Sgr. 10 Pf. erhalten, worunter 4444 Rthlr. 5 Sgr. 4 Pf. an Geschenken, 4598 Rthlr. 22 Sgr. 9 Pf. als Betrag der verschiedenen, durch die unermüdete Thätigkeit des wackern Organisten Hrn. Hansmann veranstalteten musikalischen Aufführungen, und 1187 Rthlr. 9 Sgr. 9 Pf., als Ertrag einer von dem Königl. General-Musik-Direktor Hrn. Ritter Spontini veranstalteten Aufführung seiner Oper Alcidor. An Vermächtnissen hat das Institut in jener Periode 9765 Rthlr. erhalten. Der Stiftungs-Fonds ist während derselben von 22,560 Rthlr. auf 38,347 Rthlr. 1 Sgr. 2 Pf. angewachsen, und 280 Familien sind mit in Summa 34,625 Rthlr. unterstützt worden. Nachprüfungen über den Erfolg der in den 5 ersten Jahren dieser Periode gewährten Unterstützungen sind bereits eingeleitet.

— Zu Magdeburg beging am 31sten v. M. der Propst und Prälat des Klosters U. l. Frauen daselbst, Dr. der Theologie und Ritter des Rothen Adler-Ordens zweiter Klasse mit Eichenlaub, Hr. Rötger, in ungeschwächter Kraft seines ruhigen und klaren Geistes den Tag, an welchem er vor 50 Jahren als erwählter und bestätigter Propst des genannten Klosters und der damit verbundenen Lehr- und Erziehungs-Anstalt die Leitung dieses Stifts übernommen hatte, das seinem thätigen und segensreichen Leben für diese Anstalt eine schöne Blüthe verdankt. Darum begrüßte den Jubelgreis am Morgen ein Festgedicht der Schüler, nachdem schon Tags zuvor eine festliche Redeübung des Pädagogiums statt gefunden hatte. Demnächst ward ihm ein gnädiges Kabinet-Schreiben von des Königs Majestät, welches der Gattin des Jubilars, wenn sie ihn überleben sollte, eine bedeutende Pension aus Staats-Kassen zusichert, und die Anerkennung seiner Verdienste huldvoll ausspricht, vom Herrn Konsistorial-Rath Koch in Auftrag Sr. Excellenz des Herrn Geh. Staats-Ministers von Klewiz überreicht, den Unpäßlichkeit verhinderte, selbst Zeuge der frommen und tiefen Rührung zu seyn, mit welcher dieser Beweis Königlicher Huld von dem Jubilar angenommen wurde. Glückwünschungs-Schreiben Sr. Excellenz des Geh. Staats-Ministers und Ministers der Kirchen-, Schul- und Medizinal-Angelegenheiten, Herrn Freiherrn von Stein zum Altenstein, Sr. Exc. des Hrn. Geh. Staats-Ministers von Klewiz, des hiesigen Königl. Konsistoriums und der Königl. Regierung folgten dem Gnadenbrief des Königs. Im Namen der Stadt überreichte der Herr Ober-Bürgermeister Francke, als Haupt der Bürgerschaft, in Begleitung des vom Gemeinderath dazu erwählten Hrn. Konsistorialrath Koch, dem Jubilar eine wohlverdiente Bürgerkrone, nicht von Gold, sondern als Sinnbild des reinen und bescheidenen Gemüths des Jubelgreises, von Silber, von einem schönen Gedichte begleitet. Den übrigen Theil des Tages verbrachte der würdige Jubilar im Kreise seiner glücklichen Kinder und Enkel. Nur sein schön getroffenes Bild, mit Epheu umkränzt, blickte freundlich in den frohen Kreis zahlreicher Freunde, welche ein Festmahl im Börsenhause zur Feier des Tages vereinigte. Mit einem tief empfundenen: Er lebe lange, lange, der gesegnete Landesvater! vernahmen

sie den Inhalt des Königlichen Gnadenbriefes, den der Herr Bischof Westermeier vortrug.

Der gestrige maskirte Ball.

Das Masken-Fest, welches die General-Intendantur der Königl. Schauspiele in den Sälen des Königl. Schauspielhauses gestern veranstaltet hatte, verleiht dem diesjährigen Carneval in Berlin einen besonders heitern Charakter — einen Charakter, den er in früheren Jahren mehr und mehr verloren hatte, weil eben der Humor, den er mitbringt — Masken-Gewühl und Masken-Scherz — so verstimmt worden war, daß es gleichsam zum guten Ton gehörte, nichts davon wissen zu wollen. Der Versuch zu einer Reform, der gestern gemacht wurde, ist so geglückt, daß wir uns noch viele fröhliche Tage und mit der Zeit wohl auch einen Carneval versprechen dürfen, wie ihn in Deutschland nur unsere Preußischen Brüder am Rhein bisher gekannt haben. Die lichten romantischen Räume des Schauspielhauses eignen sich auch zu einem Masken-Feste weit mehr, als der imposante klassische Bau des Opernhauses. Schon die früheren unmaskirten sogenannten Subscriptions-Bälle zeichneten sich gewöhnlich durch eine edle Heiterkeit aus, die eben so durch die Erscheinung der hier mitten unter den treuen Bewohnern der Residenz einfach und zwanglos gesehenen höchsten Gäste, wie durch den freundlichen Eindruck des Lokales selbst gehoben wurde; noch mehr mußten daher die bunten Masken-Anzüge in den geschmückten Sälen, Corridors und Gallerieen einen erheiternden Anblick gewähren. Zu bedauern war es nur, daß, gleichsam wie verabredet, fast alle Masken schon beim ersten Eintritte sich demaskirten und so die vielen kleinen Neckereien unmöglich machten, die Mancher vielleicht beabsichtigt hatte. Die allgemeine Fröhlichkeit erhielt jedoch schon bald nach Eröffnung des Balles einen Sporn durch den pomphaften, feierlichen „Einzug des Prinzen Carneval", den, dem Vernehmen nach, eine bekannte, kunstgeübte Hand angeordnet hat. Musikanten, die der Prinz selber mitbrachte, verkündeten seine Ankunft; voran schritt, oder tanzte vielmehr Arlecchino, der unter die Anwesenden ein artiges, erklärendes Gedicht vertheilte und, ganz in Carnevals-Manier, es denen immer verweigerte, die danach haschen wollten, den freundlichen Schönen aber das Gedicht in den Schooß warf. Ihm folgten die Leibtrabanten, das Chor der Spielleute und Sänger, so wie sämmtliche Kavallerie des Prinzen Carneval. Polichinell, Fledermäuse und Bachantinnen gingen darauf unmittelbar dem Schlitten des Helden selbst voran, der von zwei Eisbären gezogen wurde. Amor und Bacchus in niedlichem Duodez-Formate waren die Führer der zottigen Karnevals-Rosse. Dem Prinzen folgten seine gesammten Italiänischen Bekannten, die es wahrscheinlich, eben so wie er selbst, in dem jetzt etwas kalten, ungeheizten Italien nicht aushalten konnten, und sich darum in das warme Klima unserer mit Oefen ausgestatteten Räume geflüchtet haben. Unter der zahlreichen Begleitung zeichneten sich besonders der lange Dr. Balanzoni mit seiner blassen riesigen Donna, so wie „mehreres unsichtbare Gefolge" aus. Der Held hielt einen mehrmaligen Umzug im Saale, nickte recht freundlich von seinem Schlitten herunter, und, nachdem er versprochen hatte, recht lange hier zu verweilen, erlaubte er seinem Gefolge, sich unter die übrigen Masken zu begeben, und theilte sich selbst wie seine Lust der fröhlichen Menge mit. Eben hatten einige bunte Kontretänze begonnen, als eine Glocke das Zeichen zum Schauspiele gab. Arm in Arm drängten sich Türken und Griechen, Domini und Bauern in die geöffneten Corridors des Schauspielhauses, das, da sich jeder den beliebigen Sitz wählte, bald gedrängt voll war und besonders in den Logen, wegen der bunten Anzüge, einen in dieser Weise hier noch nicht gehabten Anblick gewährte. Schade nur, daß das Haus nicht noch mehr als gewöhnlich erleuchtet und zu dem Zwecke besonders dekorirt war. Etwas seltsam nahmen sich die Herren Kammer-Musici im Orchester aus, die, neben den leichten und luftigen Domino's, in ihren Mänteln und Pelzen wie der Norden aussahen, der dem Süden die Hand reicht. Gegeben wurde von den Französischen Schauspielern: „Mon Oncle le bossu, ou: les deux pupilles", ein einaktiges Intriguenstück von Herrn Scribe. Die Darsteller spielten, wie wir es von ihnen gewohnt sind, rasch und lebendig, allein diesmal ging die Wirkung zum Theil verloren, denn die Aufmerksamkeit der Zuschauer war getheilt. Man führte nämlich auch diesseits des Orchesters mit löblicher Masken-Freiheit allerlei kleine Intermezzi auf. Plötzlich erschienen die Siamesen-Zwillinge, wovon die Originale in diesem Augenblicke die Neugierde des Londoner Publikums erregen, im Berliner Theater-Parterre; das mußte natürlich Aufsehen machen, und die Schauspieler auf der Bühne schienen auch ganz darauf eingerichtet zu seyn, ihre Rollen mit dem Parterre zu theilen, denn sie sahen selbst zu und lachten mit — alles, wie es im Carneval seyn muß. Bei den Siamesen allein blieb es nicht; es erschien auch noch ein sitzender, die Beine queer über einander streckender Türke, der seinen eigenen Sessel unter sich mit forttrug; die Zuschauer kamen und gingen nach Belieben, und als das Schauspiel geendigt war, wußte man nicht, ob man sich mehr mit dem Stücke oder mit dem Publikum unterhalten hatte. Die Zeit des Soupers war indessen erschienen, Jagor hatte Küche und Keller geöffnet, Champagner und Rheinwein flossen, und in dem großen Probesaale besonders, der neu und geschmackvoll dekorirt, so wie mit einer Tribüne für ein zweites großes Musik-Corps versehen war, drängten sich die Gäste um die Tafeln. — Im geöffneten Balkon-Gemache, dem des Konzert-Saales gegenüber, speisten JJ. KK. HH. die Prinzen und Prinzessinnen des Königl. Hauses, und mit wohlwollender Herablassung wurde der Durchgang durch jenen Raum den Masken gestattet. Nach beendigter Tafel nahmen die Allerhöchsten und Höchsten Herrschaften im untern Raume des Saales selber Platz und sahen den Tänzen zu, welche das Königl. Corps de Ballet in Türken- und Albanesen-Kostüm aufführte. Diesen schlossen sich die geselligen Tänze der Versammlung an, die noch zuweilen durch kleine Carnevals-Ergötzungen, wie z. B. durch ein im Saale herumwanderndes Italiänisches Puppenspiel unterbrochen wurden. Die Anordnung des Ganzen ließ bei allen Anwesenden einen so freundlichen Eindruck zurück, daß eine öftere Wiederholung, die wohl noch reicher und mannigfaltiger, besonders an Charakter-Masken ausfallen dürfte, sich allgemein als Wunsch aussprach. L.

Die Staats-Zeitung vom 2. Februar d. J. hat*) die Methode des Professor Crivelli, Damaszener Klingen nachzuahmen, mit dem ihr gebührenden Lobe erwähnt. Es dürfte nicht unpassend scheinen, hier nachträglich zu bemerken, daß diese Methode schon seit mehreren Jahren in verschiedenen Preußischen Werkstätten mit besonders gutem Erfolge angewandt worden. So hat Referent unter andern in Schlesien auf diese Weise damaszirte Klingen zu Waffen aller Art gesehn, die den ihm zugehörigen unter Crivelli's eigner Leitung in Mailand gefertigten weder in Schönheit der Zeichnung noch in Härte und Haltbarkeit nachstanden. Besonders zeichneten sich die Fabrikate des Herrn Schnackenberg, Vorstehers der Gewehrfaktorei bei Malapane aus. Die Preise dieser inländischen Damaszirungen sind verhältnißmäßig sehr gering, und es wäre sehr zu wünschen, daß dieser Fabricationszweig, der für die Eisenbereitung im Allgemeinen sicher erfreuliche Fortschritte veranlassen würde, durch einen reichlicheren Absatz, besonders für Offizierswaffen, mehr Aufmunterung fände.

Meyer.

Wissenschaftliche Nachrichten.

Erfindung des Cherokesischen Alphabets.

Die Cherokesische Zeitung der Phönix enthält einen Artikel über die Entstehung des Cherokesischen Alphabets: „Der Erfinder dieses Alphabets," heißt es darin, „ist ein Herr Gueß, der seinem Aeußern und seinen Sitten nach ein vollkommener Cherokese zu seyn scheint, obgleich sein Großvater und sein Vater Weiße waren. Er kennt keine andere Sprache, als die Cherokesische, mußte sich folglich bei seiner Erfindung des Alphabets ganz allein auf seine angeborenen Hülfsmittel beschränken. Er ward auf den Gedanken an eine Cherokesische Schriftsprache durch eine Unterhaltung gebracht, die eines Abends in Sauta stattfand. Einige junge Leute machten Bemerkungen über die hervorstechenden Talente der Weißen. Einer von ihnen sagte, daß ein Weißer etwas Gesprochenes zu Papier bringen, es weithin versenden und gewiß seyn könnte, von denen verstanden zu werden, die das Papier erhielten. Alle fanden das sehr wunderbar und konnten nicht begreifen, wie es zuginge. Herr Gueß, der dieser Unterhaltung eine Zeitlang stillschweigend zugehört hatte, erhob sich jetzt und rief mit wichtiger Miene: „Ihr seyd alle Narren; das Ding ist ja ganz leicht; ich verstehe es auch"; darauf ergriff er einen flachen Stein, fing an auf denselben mit einer Nadel zu kratzen, und las seiner Umgebung eine Sentenz vor, die er mit einem Zeichen für jedes Wort hingeschrieben hatte. Das veranlaßte allgemeines Gelächter, und so endigte die Unterhaltung über diesen Gegenstand. Doch die Erfindungskraft des Gueß war nun einmal in Thätigkeit gesetzt, und nichts

*) Nach der Wiener-Zeitung.

anderes mehr hatte Reiz für ihn, als der Gedanke, Cherokesisch schreiben zu können. Er ging nach Hause, kaufte sich Materialien und setzte sich hin, um Cherokesische Worte auf Papier hinzumalen. Anfangs dachte er nur daran, für jedes Wort ein Zeichen zu erfinden. Diesen Plan verfolgte er ein ganzes Jahr hindurch, und hatte in dieser Zeit einige tausend Zeichen ausgedacht. Dann überzeugte er sich aber, daß er auf diese Weise sein Ziel nicht erreichen konnte, wurde aber dadurch keinesweges entmüthigt. Er glaubte fest, es müßte irgend ein Mittel ausfindig zu machen seyn, um die Cherokesische Sprache eben so gut, wie die Englische zu Papier bringen zu können, und nachdem er verschiedene andere Methoden versucht hatte, kam er zuletzt auf den Gedanken, die Worte in mehrere Theile zu zerlegen. Nicht lange war er auf dieser Bahn fortgeschritten, als er zu seiner großen Freude entdeckte, daß sich dieselben Zeichen in verschiedenen Worten anwenden ließen, und daß man verhältnißmäßig nur einer geringen Anzahl von Zeichen bedürfe. Nachdem er alle Sylben, deren er sich erinnern konnte, aufgezeichnet und auswendig gelernt hatte, hörte er aufmerksam den Reden und der Unterhaltung fremder Personen zu, und kam ihm irgend ein Wort vor, das eine ihm unbekannte Sylbe enthielt, bewahrte er es sorgfältig in seinem Gedächtniß auf, bis er dafür ein Zeichen ausgesonnen hatte. Auf diese Weise entdeckte er bald alle Sylben seiner Sprache. Bei Bildung seiner Zeichen benutzte er einigermaßen die Englischen Buchstaben, die er in einem ihm gehörenden Lesebuche fand. Nachdem er angefangen hatte, sein letzterwähntes Verfahren zu befolgen, soll er nur ungefähr noch einen Monat zur vollständigen Ausbildung seines Systems verwendet haben. Während der ganzen Zeit, in welcher er sich mit seinem Alphabet beschäftigte, hatte er alle seine Freunde und Nachbarn zu seinen heftigsten Gegnern. Oft stellte man ihm vor, daß er seine Zeit und Mühe verliere, und daß nur ein wahnsinniger oder thörichter Mensch so handeln könne, als er. Doch dadurch ließ er sich nicht niederschlagen. Ruhig pflegte er den Redensarten seiner Freunde eine Zeitlang zuzuhören, dann plötzlich seine Pfeife anzuzünden, seine Brille aufzustecken und sich an seine Arbeit zu setzen, ohne sich die Mühe zu geben, sein Betragen zu rechtfertigen. Als sein System fertig war, hatte er große Schwierigkeiten zu überwinden, um seine Landsleute zur Erlernung desselben zu überreden. Es gelang ihm auch nicht eher, als bis er sich nach Arkansas begeben, und dort einige Personen unterrichtet hatte, von denen eine einen Brief an ihre Cherokesischen Freunde schrieb, und ihnen diesen durch Herrn Gueß übersendete, der ihn öffentlich ablas. Jetzt wurde die allgemeine Theilnahme rege. Viel wurde nun von der Cherokesischen Sprache gesprochen, die, in Papier versiegelt, den ganzen Weg von Arkansas zurückgelegt hätte, und doch noch so deutlich zu verstehen wäre! Vielen kam jetzt die Ueberzeugung, daß die Schreibart des Herrn Gueß doch wohl zu brauchen sey, und Mehrere beschlossen, sogleich Unterricht zu nehmen. Schon in einigen Tagen hatten sie die Sache begriffen, und von nun an verbreitete sich die neue Wissenschaft schnell über die ganze Nation; dergestalt, daß die Cherokesen im Laufe weniger Monate, ohne Schulen und ohne Geld, in ihrer eigenen Sprache lesen und schreiben konnten."

„Diese erstaunenswerthe Entdeckung," heißt es am Schlusse dieses Artikels, „berechtigt Hrn. Gueß gewiß zu der wärmsten Dankbarkeit seines Vaterlandes, und sollte man fortfahren, die Cherokesische Sprache zu reden, so wird sein Ruhm bis zur spätesten Nachwelt übergehen."

Königliche Schauspiele.

Freitag, 5. Febr. Im Opernhause: Fernand Cortez, große Oper in 3 Abtheil., mit Ballets; Musik von Spontini. (Herr Rozier wird hierin tanzen.)

Im Schauspielhause: 1) Le confident. 2) La mansarde des artistes. 3) La première reprise de la représentation de: Le précepteur dans l'embarras, vaudeville comique en 1 acte, par Mr. Melesville.

Sonnabend, 6. Febr. Im Schauspielhaus: Familienleben Heinrich IV. Hierauf: Die feindlichen Brüder.

Im Concertsaale: Subscriptions-Ball. Zu diesem Balle, für welchen besondere Einladungs-Circulare ergangen sind, ist der Preis eines Herren-Billets auf 1 Rthlr. 15 Sgr. und der Preis eines Damen-Billets auf 1 Rthlr. festgesetzt, und können diese Billets von Donnerstag, den 4. Febr. an, im Büreau des Schauspielhauses — Eingang Charlotten-Straße — gegen die genannte Bezahlung, von 10 bis 1 Uhr Vormittags in Empfang genommen werden. Nur diejenigen Personen, auf deren Namen das Billet geschrieben ist, können darauf eingelassen werden. Die Eröffnung des Saales erfolgt um 6 Uhr, der Anfang des Balles ist Abends 7 Uhr, und wird an dem Eingange zum Konzertsaale, auf dem Gendarmen-Markte in der Tauben-Straße, vorgefahren.

Montag, 8. Febr. Im Opernhause: Die Belagerung von Korinth.

Königsstädtsches Theater.

Freitag, 5. Febr. Der Diener zweier Herren, Lustspiel in 2 Akten. Hierauf: Violin-Konzert, vorgetragen von Hrn. Urbaneck, aus Prag, erstem Violinisten, Orchester-Direktor und neu engagirtem Mitgliede dieser Bühne. Zum Beschluß: Adrian von Ostade, komische Oper in 1 Akt.

Berliner Börse.

Den 4. Februar 1830.

Amtl. Fonds- und Geld-Cours-Zettel. (*Preuss. Cour.*)

	Zf.	Brief	Geld.		Zf.	Brief	Geld.
St.-Schuld-Sch.	4	100 7/8	100 1/8	Schlesische do.	4	107	—
Pr. Engl. Anl. 18	5	105 1/2	—	Pomm. Dom. do.	5	108 1/4	—
Pr. Engl. Anl. 22	5	—	104 1/2	Märk. do. do.	5	108 1/4	—
Kurm. Ob. m l. C.	4	100 1/2	—	Ostpr. do. do.	5	108	—
Neum. Int. Sch. d.	4	100 1/2	—	Rückst. C. d. Kmk.	—	76	—
Berl. Stadt-Ob.	4	103 1/4	102 7/8	do. do. d. Nmk.	—	76	—
Königsbg. do.	4	100	—	Zins-Sch. d. Kmk.	—	77 1/4	—
Elbinger do.	4 1/2	102 7/8	102 3/8	dito d. Nmk.	—	77 1/4	—
Danz. do in THZ.	—	39 1/4	—				
Westpr. Pfdb. A.	4	101 7/8	101 1/2				
dito dito B.	4	101 1/2	101 1/8	Holl. vollw. Duc.	—	—	—
Grosshz. Pos. do.	4	—	101 7/8	Neue dito	—	—	19 1/4
Ostpr. Pfandbrf.	4	—	102 3/8	Friedrichsd'or	—	13 1/3	13
Pomm. Pfandbr.	4	106 1/2	—	Disconto		3	4
Kur- u. Neum. do.	4	106 1/2	106 1/4				

Wechsel-Cours.

			Preuss Cour. Brief.	Geld.
Amsterdam	250 Fl.	Kurz	—	144 1/8
dito	250 Fl.	2 Mt.	—	144
Hamburg	300 Mk.	Kurz	152 7/8	—
dito	300 Mk.	2 Mt.	152 1/8	151 3/4
London	1 LStl.	3 Mt.	—	7 3/4
Paris	300 Fr.	2 Mt.	82 1/2	—
Wien in 20 Xr.	150 Fl.	2 Mt.	—	104 1/8
Augsburg	150 Fl.	2 Mt.	104 1/8	—
Breslau	100 Thl.	2 Mt.	—	99 1/4
Leipzig	100 Thl.	Uso	—	103 3/8
Frankfurt a. M. WZ	150 Fl.	2 Mt.	—	103 3/8
Petersburg BN.	100 Rbl.	3 Woch.	31 1/3	—
Riga BN.	100 Rbl.	3 Woch.	—	—
Warschau	600 Fl.	Kurz	100 1/4	100

Auswärtige Börsen.

Amsterdam, 30. Jan.

Oesterr. 5proc. Metall. 101. Russ. Anl. Hamb. Cert. 102 1/2.

Hamburg, 2. Febr.

Oesterr. 5proc. Metall. 104 1/8. 4proc. pr. ult. 95 7/8. Part.-Oblig. 137 1/2. Bank-Actien 1282. Russ. Engl. Anl. 108 3/4. Russ. Anl. Hamb. Certifc. 104 1/2. Poln. pr. 1. März 124 3/8. Dän. 74 1/4.

St. Petersburg, 26. Jan.

Hamburg 3 Mon. 9 3/4. Silber-Rubel 369 3/8.

Wien, 30. Jan.

5proc. Metall. 103. 4proc. 96. Loose zu 100 Fl. 184 1/2. Part.-Oblig. 137 3/16. Bank-Actien 1281.

Berichtigung.

In der Beilage zu Nr. 32 der Staats-Zeitung, Seite 224, Sp. 2, Z. 28 st. „am linken Rheinufer" l. „am rechten Rheinufer."

Neueste Börsen-Nachrichten.

Frankfurt a. M., 1. Febr. Oesterr. 5% Metalliq. 103 1/8. 4% Metalliq. 96. Bank-Actien 1540. Partial-Obligationen 137 3/8. Loose zu 100 Fl. 183 1/4. Geld.

Paris, 28. Jan. 3proc. Rente per compt. 84 Fr. 10 Cent., fin cour. 84 Fr. 15 Cent. 4proc. 102 Fr. 70 Cent. 5proc. Rente per compt. 108 Fr. 30 Cent., fin cour. 108 Fr. 35 Cent.

Gedruckt bei A. W. Hayn. Redacteur John. Mitredacteur Cottel.

Translation of the first chapter of Genesis into the Cherokee language. By David Brown.

1. Delānēskŭ Auleim oonalŭnă gŭ-lung-lŭ-dĕ alŭnŏ.
1. In the beginning God created the heavens & the earth.

2. Nooyālungsungnŭ ullă ooseva gasa alŭ, ullă nega degwoo oolesegŏ gasa: Auleim oodanungdă gŭnaweletauhă gulunglŭdedlung amayĭ.
2. And the earth was without form and void; and darkness was upon the face of the ~~waters~~ deep: and the Spirit of God moved upon the face of the waters.

3. Auleim oolungnă, egŭhe wenekŭlestŭ: egŭhe neoolestŭnā.
3. And God said, Let there be light: and there was light.

4. Auleim oogāuhā egŭ gasŭ, naske āusĕ gāsā: Auleim dugŭlānung tŭnā egŭgŭtung oolesegenŏ.
4. And God saw the light, that it was good: and God divided the light from the darkness.

5. Auleim duwauā egŭgŭtung egŭ, oolesegenŏ duwauā sungnauyĭ: oosung, sunalāno egungyi egŭ gāsā.
5. And God called the light Day, and the darkness he called Night. And the evening & the morning were the first day.

6. Auleim oolungnă, gŭlunglŭdĕ ayālĭ noostastŭ dŭgŭlăndeskāstenŏ amŭ
6. And God said, Let there be a firmament in the midst of the waters, & let it divide the waters from the waters.

7. Auleim oowautlungnă gŭlunglŭdĕ; dugŭlāyungdŭnā amŭ alĭdedlung gŭlunglŭdĕ, ullă gŭlunglŭdedlung gŭlunglŭdĕ: Naskenŏ neoostă.
7. And God made the firmament & divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. Auleim duwauā gŭlunglŭdĕ gŭlunglau: oosung sunalanŏ tulena egŭ gāsā.
8. And God called the firmament Heaven. And the evening & the morning were the second day.

9.

9. Auleim ootungnă; wedŭdŭdlesŭ amŭ hawenededlung gŭlunglau, ookŭyautung gata wegŭnŭnoogoi. Naskenŏ neoosta.

9. And God said, Let the waters under the heaven be gathered togeither unto one place, & let the dry land appear: and it was so.

10. Auleim duwaua ookŭyautung gada a-lŭ; nanŏ wedoodaleśa nung amŭ tsaqua duwauă: Auleimnŏ naske ausĭ gāsā oogauhā.

10. And God called the dry land Earth; and the gathering togither of the waters called he Seas: and God saw that it was good.

11. Auleim ootungnă, wŭleyāhunggŭ kŭnāskŭ oonoolŭngesti agŭ dŭtungskŭ ooyātkung naskegooo tŭlenā agŭdŭtungskāste. Naske neoosta.

11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth: And it was so.

12. Kŭnaskŭ ooleyānā gŭdauhē gŭnoolungsungnŏ oogŭdŭtună dādlŭtung ullă adatŭtungski

12. And the earth brought forth grass, and herb yielding seed after his kind and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13. Oosung, ullă sunala tsauēnă ēgāsā egŭ.

13. And the evening and the morning were the third day.

14. Auleim oodungnā dākŭlāste gŭlunglŭdĕ denŭgŭlayung dĕske egŭ sungnauyĭnŏ naskenŏ adālauhauheste gāsāstŭ dŏgetsungnesung dadātcyung hesungnŏ.

14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years

15. Naskenŏ anekŭlung gŭlunglŭdĕ egŭ anatesleske gadauke gāsāslŭ, naske neoastā.

15. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16. Auleimnŏ duwautlungnā tulĕ dākŭlung, ootungnedĕ kŭlung egŭ degŭnŭwŭdedauhe ayaulegano sungnauyŭ degŭnŭwŭdedauhe; noxsĭnasguoo duwautlungnă

16. And God made two great lights: the greater light to rule the day, and the leser light to rule the night: he made the stars also.

17. Gŭlunglŭdĕnŏ doowākŭnā egŭ anatesteske gadauhe,

17. And God set them in the firmament of the heaven to give light upon the earth,

18. Ullă denegŭnŭwudedauhe egŭ sungnauyŭnŏ, naskenŏ denŭgŭlanungdaske egŭ olesegŭnŏ; Auleim oogahă naskĕ ausĕ gasa.

18. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19. Oasung, ullă sunalā egāsā nunggenă egŭ.

19. And the evening and the morning were the fourth day.

20. Auleim ootungnă, wŭnetsŭtunggŭ tsunŭdŭlanungdŭ denungnaso dŭ anayŭ, ullă tsesgŭ anenauhedetauhaste gulunglŭdedlung gatauhe.

20. And God said let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. Auleim dunālŭna alsade tsawagŭ negŭdŭnŏ denungnodŭ anayŭ anăhŭ, naskeguonŏ tsunanungnunghŭ eonegaudausā anayŭ, ullă tsesgŭ

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind; and

nasguoo sonegaudausa gadauhe; Auleim oogauha naskeausĕ gasa.

God saw that it was good.

22. Auleimnŏ ausĕ duyalungnā, heanŏ neduvasala, detsanungung etsegaudauhenŏ, detsekŭletsŭ amayŭ dagagung, tsesgŭnŏ nasguoo wanegaudauhe gatauhe.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. Oosung, ullă sunală egasa hesknă cgŭ.

23. And the evening and the morning were the fifth day.

24. Auleim soiungnă, gungnaudŭ gatauhe atauhe; wagŭ, ulla anŭdŭ nŭsenēdauhe, nungkĭno denenungsŭdŭ anahaste, neskeyŭguonŏ wedŭnŭtungshaste; naskenesosta;

24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25. Auleimnŏ narske dusraultună, tsunŭdŭlanungdŭ gadauke anahĕ, wagŭ gosau, negadĕ ullă anŭdŭnŭsenedauhe gadauke: Auleim oogauhă naske ausĕ gāsā.

25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26. Auleim oodungnă, edaullungna quoogahung yungrŏ negastung naskeyŭ noostosto, tsunatsalenŏ gosastŭ alsadŭ amayŭ anahe; tsesgŭnŏ aneno-heledauhe, ullă wagnă, alŭnekungē, ullă negadung anŭdŭnŭse nedauhegadauhe.

26. And God said, Let us make man in in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, & over every creeping thing that creepeth upon the earth.

27. Auleim naske oonalŭnă yungrŭ, noostunggwoo oowasung, wa! nas-heyŭ oowasung noostung noowanală yungrŭ; askŭyŭ agahung ullă dunalŭnă.

27. So God created man in his own image, in the image of God created he him; male & female created he them.

28. Auleim naguoo ausŭ duyalungnă, ullă Auleim duwausală, stegaudauhe stekŭlotsŭ, ullă gadauhe stesagaugŭ destŭlsalenŏ gasasle amŭyŭ anahŭ, ullă tsesgŭ anenauheledauhŭ, ulla negadung gungnaudung gadauhe tsaletalunghungskŭ.

28. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every living thing that moveth upon the earth.

29. Auleim ullă oonalsa, nă! naguoo stungnălung negadĕ agŭdŭtungskŭ ooyagung alunekungē, ullă negadung dadloogung adastungskŭ ooledlanyaste, nehŭ stŭlestayungstŭ gasaslŭ.

29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30. Etsa oonoolungestŭ dalsenalung neunkĕ denenungsŭdĕ gadauhe anahŭ, negadung ullă tsesgŭ, ullă negadung anŭdĕnŭsenedauhŭ gadauhŭ oonalestayungtŭ gasastĕ: Naske neosta.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Specimen

of

Cherokee, or Tsuhlukee.

91. Uhlvin sequaha Tsudiduwagaung — 91. Utsa ga se sequ hiing tsa ga
osvadihnunaduh, aya, awi gatoh. — ha da nada, ana hefada, it- wa sequ
Datuna, udidi anadi sgata nadihna — goti, tha the sewing ana the ma
sqih. — ning wa the sudi dan.

Delaware — Sprache.

M. Chavenet.

au Séminaire St. Sulpice.

A Paris.

98.

Paris, 4 Mai.

Bote zur Uebergabe
Präsident der Russischen
Gesandtschaft
des Allgemeinen Sur.

Monsieur,

Je suis désolé d'avoir à vous apprendre qu'on n'a pas encore de nouvelles de M. l'abbé Charnet; ni même son adresse; on a déjà pour lui un fort paquet de lettres qu'on est obligé de garder. Il avait annoncé de devoir être que quinze jours absent, et voilà près d'un mois d'écoulé; on l'attend donc de jours en jours; mais pour le moment, il n'y a pas d'autre parti à prendre. Au reste, je pourrai m'informer tous les jours de l'état des choses; et aussitôt qu'il sera arrivé, je ne manquerai pas de le savoir et de vous le communiquer.
J'ai l'honneur d'être avec respect
Monsieur.

Votre très-humble et très obéissant serviteur, L. Desbois

Monsieur

Monsieur Ampère,

rue des Fossés St. Victor, n°. 19

Conjugation
of
the Verb Ahoalun, To love,
in the
Lenni Lenápe Language.

=

Extracted from the MS. Grammar
of David Zeisberger,
as translated from the German
by Peter S. Du Ponceau, Esq.r
in 1816.

Fifth Conjugation
Verb Active
Positive
Infinitive Mood

Ahoalen ..... To love

Personal Voice
First Form
First Person Singular
I.
Indicative Mood
Present:
I love

Ktahoalelk	thee
ndahoala	him
kdahoalohhumo	you
ndahoalawak	them

Prederite
I loved

Kdahoalennep	thee
ndahoalap	him
kdahoalohhumoap	you
ndahoalapanik	them

Future
I shall or will love

Kdahoalelltsch	thee
ndahoalauchtsch	him
kdahoalohhumotsch	you
ndahoalawaktsch	them

Conjunctive Mood †
Present
When or if I love

Ahoalanne	thee
ahoalachle	him
ahoalegue	you
ahowalachle	them

Preterite
When or if I loved

Ahoalannup	thee
ahoalachtup	him
ahoalekup	you
ahowalachtup	them

Pluperfect
When or if I had loved

Ahoalanpanne	thee
ahoalachtuppanne	him
ahoalekpanne	you
ahowalatpanne	them

Fifth Conjugation
Verb Active
Negative
Infinitive Mood.

" "

Personal Voice
First Form *
First Person Singular
I
Indicative Mood
Present.
I do not love

Kdahoalowi	thee
ndahoalawi	him
kdahoalohhumo	you
ndahoalawiwak	them

Preterite
I did not love

Kdahoatellowip	thee
ndahoalawip	him
kdahoalohhumowip	you
ndahowalawipanik	them

Future
I shall or will not love

Kdahoalellowitsch	thee
ndahoalawitsch	him
kdahoalohhumowitsch	you
ndahowalawiwaktsch	them

Present
When or if I do not love

	thee
	him
	you.
	them

Preterite
When or if I did not love

	thee
	him
	you
	them

Pluperfect
When or if I had not loved

	thee
	him
	you.
	them

* Matta prefixed throughout
† Atta or Matta prefixed throughout.

Positive

Future

When or if I shall or will love

Ahoalankotsch	thee
ahoalachtetsch	him
ahoalequetsch	you
ahoalachtitsch	them

Second Form

Second person Singular

THOU

Indicative Mood

Present

Thou lovest

Ktahoali	me
ktahoala	him
ktahoalineen	us
ktahoalawak	them

Preterite

Thou didst love

Ktahoalinep	me
ktahoalap	him
ktahoalihhenap	us
ktahoalapanik	them

Future

Thou shalt or will love

Ktahoalitsch	me
ktahoalauchtsch	him
ktahoalihhenatsch	us
ktahoalawaktsch	them

Imperative Mood.

Ahoalil	love thou me
ahoalineen	love thou us

Conjunctive Mood

Present

When or if thou lovest

Ahoaliyanne	me
ktahoalanne	him
ahoaliyenque	us
ktahoawalachte	them

Preterite

When or if thou didst love

Ahoaliyannep	me
ahoalannep	him
ahoaliyenkup	us
ktahowalachtep	them

Pluperfect

When or if thou hadst loved

Ahoalianpanne	me
ahoalanpanne	him
ahoaliyenkpanne	us
ktahowalachtippanne	them

Negative

Future

When or if I shall or will not love

	thee
	him
	you
	them

Second Form

Second Person Singular

THOU

Indicative Mood

Present

Thou dost not love

Ktahoaliwi	me
ktahoalawi	him
ktahoaliwuneen	us
ktahoalawiwak	them

Preterite - matta prefixed

Thou didst not love

Ktahoaliwip	me
Ktahoalawip	him
ktahoaliwunenap	us
ktahoalawiparik	them

Future

Thou shalt or wilt not love.

Ktahoaliwitsch	me
ktahoalawitsch	him
ktahoaliwuneentsch	us
ktahoalawiwaktsch	them

Imperative Mood

	Don't love me
	Don't love us.

Conjunctive Mood

Present

When or if thou dost not love

	me
	him
	us
	them

Preterite

When or if thou didst not love

	me
	him
	us
	them

Pluperfect

When or if thou hadst not loved

	me
	him
	us
	them

Positive

Future

When or if thou shalt love

Nhoabinganneltsch	me
ahoalachtelsch	him
ahoalinganelsch	us
ahoalachtilsch	them

Third Form

Third Person Singular.

HE

Infinitive Mood

Participles

Ehoalid	He who loves me
Ehoalat	he who loves him
Ehoalquenk	he who loves us
Ehoulquek	he who loves you
	he who loves them

Indicative Mood

Present

He loves

ndahoaluk	me
ktahoaluk	thee
wdahoalawall	him
wtahoalguna	us
wtahoalguna	you
wtahoalawak	them

Preterite

He loved

Ndahoalgunep	me
ktahoalgunep	thee
wtahoalap	him
ndahoalgunap	us
ktahoalguwap	you
wtahoalapanik	them

Future

He shall or will love

Ndahoaluktsch	me
ktahoalaktsch	thee
wtahoalauchtsch	him
ndahoalgunatsch	us
wtahoalguwatsch	you
wduhoalawaktsch	them

Conjunctive Mood

Present

When or if he loves

Nhoalile	me
ahoalquonne	thee
ahoalate	him
ahoalquenque	us
ahoalquequc	you
ahoalachtile	them

Negative

Future

When or if thou shalt not love.

me
him
us
them

Third Form

Third Person Singular

HE

Infinitive Mood

Participles

He who loves not me
——————— him
——— ——— us
——— ——— you
——— ——— them

Indicative Mood

Present

He does not love.

Ndahowalgowe	me
ktahowalguwe	thee
wtahowalawe	him
ndahowalguwuneen	us
ktahoalguwawe	you
wtahoalwiwak	them

Preterite

He did not love

Ndahoalguwip	me
ktahoalguwip	thee
wtahoalawip	him
ndahowalguwunenap	us
ktahowdlguwawip	you
wtahowalawipanik	them

Future*

He shall or will not love

Ndahowalguwitsch	me
ktahowalguwitsch	thee
wtahowalawitsch	him
ndahowalguwuneentsch	us
ktahowalguwawitsch	you
wtahoalawiwaktsch	them

Conjunctive Mood

Present

When or if he does not love

me
thee
him
us
you
them

* Ma always profixed

Positive

Preterite

When or if he loved

Ahoalitup	me
ahoalquonnup	thee
ahoalatup	him
ahoalquenkup	us
ahoalquekup	you
ahoalachtitup	them

Pluperfect

When or if he had loved

Ahoalitpanne	me
ahoalanpanne	thee
ahoalatpanne	him
ahoalquenkpanne	us
ahoalquekpanne	you
ahoalachtitpanne	them

Future

He shall or will love

Ahoalitsch	me
ahoalquonnetsch	thee
ahoalachtetsch	him
ahoalquenquetsch	us
ahoalquequetsch	you
ahoalechtitsch	them

Negative

Preterite

When or if he did not love

	me
	thee
	him
	us
	you
	them

Pluperfect

When or if he had not loved

	me
	thee
	him
	us
	you
	them

Future*

He shall or will not love

	me
	thee
	him
	us
	you
	them

Fourth Form

First Person Plural

WE

Indicative Mood

Present

We love

Ktahoalenneen	thee
ndahoalawuna	him
ktahoalohummena	you
ndahoalawaxuna	them

Preterite

We loved

Ktahoalennenaps	thee
ndahoalawunaps	him
ktaholohummenaps	you
ndahoalawawunaps	them

Future

We shall or will love

Ktahoalohhenatsch	thee
ndahoalawunatsch	him
ktahoalohunnenatsch	you
ndahoalawawunatsch	them

Fourth Form

First Person Plural

WE

Indicative Mood

Present

We do not love

Ktahoalowuneen	thee
ndahoalawuneen	him
ktahoalohhumowuneen	you
ndahoalawuneneu	them

Preterite

We did not love

Ktahoalawunenaps	thee
ndahoalawunenaps	him
ktahoalohhumowunanaps	you
ndahoalawawunenaps	them

Future

We shall or will not love

Ktahoalowuneentsch	thee
ndahoalawuneentsch	him
ktahoalohhumowuntsch	you
ndahoalawunanatsch	them

* Alla prefixed

Positive

Conjunctive Mood

Present

When or if we love

Klaoualonk	thee
ahoalanque	him
ahoalaque	you
ahoalawanque	them

Preterite

When or if we loved

Ahoalenkup	thee
ahoalankup	him
ahoalekup	you
ahoalawawankup	them

Pluperfect

When or if we had loved

Klahoalenkpanne	thee
ahoalankpanne	him
ahoalakpanne	you
ahoalawonkpanne	them

Future

When or if we shall or will love

Ahoalenquelsch	
ahoalanquelsch	
ahoulequelsch	
ahewalanquelsch	

Fifth Form

Second Person Plural

YOU

Indicative Mood

Present

You love

Klahoalihhimo	me
klahoalanewo	him
klahoalihhona	us
klahoalawawak	them

Preterite

You loved

Klahoalihhimoap	me
klahoalanewoap	him
klahoalihhonap	us
klahoalawapanik	them

Future

You shall or will love

Klahoalihhimolsch	me
klahowalanewolsch	him
klahoalihhenalsch	us
klahoalawawaklsch	them

Negative

Conjunctive Mood

Present

When or if we do not love

	thee
	him
	you
	them

Preterite*

When or if we did not love

	thee
	him
	you
	them

Pluperfect

When or if we had not loved

	thee
	him
	you
	them

Future

When or if we shall or will not love

	thee
	him
	you
	them

Fifth Form

Second Person Plural

YOU

Indicative Mood

Present

You do not love

Klahoalihhimowi	me
klahoalawiwa	him
klahoaliswunana	us
klahoalawiwak	them

Preterite

You did not love

Klahoalihhimowip	me
klahoalawiwoap	him
klahoalihhimowwunap	us
klahoalawipanik	them

Future †

You shall or will not love

Klahoalihhimawitsch	me
klahowalawiwatsch	him
klahoaliwuneentsch	us
klahoalawiwatsch	them

* Ma prefixed † Matta prefixed

Positive

Imperative Mood

Ahoalik	love you me
ahoalo	love you him
	love you us
ahoalalam	love you them

Conjunctive Mood

Present

When or if you love

Ahoaliyeque	me
ahoalaque	him
ahoaliyenke	us
ahoalachlike	them

Preterite

When or if you loved

Ahoaliyekups	me
ahoalachlups	him
ahoaliyenkups	us
ahoalachliyekups	them

Pluperfect

When or if you had loved

Ahoaliyekpanne	me
ahoalekpanne	him
ahoaliyenkpanne	us
ahoalachlikpanne	them

Future

When or if you shall or will love

Ahoaliyequelsch	me
ahoalaquelsch	him
ahoaliyenquelsch	us
ahoalachliquelsch	them

Sixth Form

Third Person Plural

THEY

Indicative Mood

Present

They love

Ndahoalgeneewo	me
ktahoalgeneewo	thee
wtahoalaneewo	him
ndahoalgehhena	us
ktahoalgehhimo	you
wtahoalawawak	them

Preterite

They did love

Ndahoalgeneewoaps	me
ktahoalgeneewoaps	thee
wtahoalgeneewoaps	him
ndahoalgehhenaps	us
ktahoalgehhimoaps	you
wtahoalawoapanik	them

Negative

Imperative Mood

	love not me
	love not him
	love not us
	love not them

Conjunctive Mood

Present

When or if you do not love

	me
	him
	us
	them

Preterite

When or if you did not love

	me
	him
	us
	them

Pluperfect

When or if you had not loved

	me
	him
	us
	them

Future

When or if you shall or will not love

	me
	him
	us
	them

Sixth Form *

Third Person Plural

THEY

Indicative Mood

Present

They do not love

Ndahoalguwiwak	me
ktahoalguwiwak	thee
wtahoalawiwak	him
ndahoalguwuneen	us
wtahoalawiwak	you
ktahoalguwuneewo	them

Preterite

They did not love

Ndahoalgewipannik	me
ktahoalgewipannik	thee
wtahoalawipannik	him
ndahoalguwunewaps	us
ktahoalguwunewaps	you
wtahoolawawipannik	them

* Malta prefixed

Positive

Future

They shall or will love

Ndahoalgenewotsch	me
ktahoalgetsch	thee
wtahoalanewotsch	him
ndahoalgehhenatsch	us
ktahoalgehhimotsch	you
wtahoalawawaktsch	them

Conjunctive Mood

Present

When or if they love

Ahoalinke	me
ahoalquonne	thee
choalinde	him
choalquenque	us
choalquequc	you
choalachtit	them

Preterite

When or if they loved

Choalinkup	me
choalquennup	thee
choalindup	him
choalquenkup	us
choalquekup	you
choalachtitup	them

Pluperfect

When or if they had loved

Choalinkpanne	me
choalquonpanne	thee
choalindpanne	him
choalquenkpanne	us
choalquekpanne	you
choalachtitpanne	them

Future

When or if they shall or will love

Choalinkelsch	me
choalquonnelsch	thee
choalindelsch	him
choalquenkelsch	us
choalquekelsch	you
choalachtitsch	them

Negative

Future

They shall or will not love

Ndahoalquwiwaktsch	me
ktahoalquwiwaktsch	thee
wtahoalawiwaktsch	him
ndahoalquwunneentsch	us
ktahoalquwunewo	you
wtahoalawawiwaktsch	them

Conjunctive Mood

Present

When or if they do not love

	me
	thee
	him
	us
	you
	them

Preterite *

When or if they did not love

	me
	thee
	him
	us
	you
	them

Pluperfect

When or if they had not loved

	me
	thee
	him
	us
	you
	them

Future

When or if they shall or will not love

	me
	thee
	him
	us
	you
	them

* Matta prefixed

A Dialogue or speaking Indian;

from

Cotton's Manuscript Vocabulary
of the
Plymouth Indian Dialect,
in Massachusetts.

=

Indian Dialogue ; from Cotton's Manuscript Vocabulary.

Q. How shall I learn Indian?	Q. Uttuh woh nittinne nehtuhtaūun Indianne unnontœwaonk.
A. By talking with Indians & minding their words & manner of pronouncing.	A. Nashpe kekettœokauāonk Indiansog & kuhkinasinneat ukkitlooonkannœ & wuttinnohquahlumœoonkānnœ.
Is not Indian a very hard language to learn.	Sun mat Indianne ūnnontœwaonk siogkod nehtuhtaūūnal.
Yes, tis very difficult to get their tone.	Nux ne ahcke siogomomūkquat ahtaūūnat wuttinontœwaonkannœ.
What do you think about me, Do you think I shall ever learn.	Toh kuttinantam papaume wutche nen sun kuttinantam pish nunnehtuh-tauun.
I am afraid not very well	Nōn Nool ... mat papaneyeue.
Q. Would it not be better to preach to ye Indians in English.	Sun ummat ayn-waneqig kuh kœotumauonau Indiansog ut wad-tohkœonœ 'nontœwaonkanit.
A. Yes, much better than to preach in broken Indian.	Nux mœocheke kœoche wunnegen onk neit kuhkœotumauonat ut nannohtoohquatumœoonkānit.
Can the Indians understand the most that I say.	Sun woh Indiansog wahtamwog uttuh annœowai asuh unnontœwai.
Sometimes they can & sometimes they can't.	Monānish woh watamwog & monanish woh mat wahtamœowog.
What is the reason for that.	Toh waj ne-ūnnage
Because you have some of your father's words, & he learnt Indian at Nope, & because you don't put the tone in the right place	Newutche kuttahto nawkutche ukkuttooonkash kœoshi & noh nehtuhtoup wuttinontœwaonkan-noo-Nope Indiansog & mat kukkuhkenaūwe pœonummœ wuttinnuhquatumœoonkānœ.
☞ Did your father study Indian at Nope.	Sun kœoshi kod wahtamwus Indianne 'nontœwonk ut Nope.
So I hear.	Nə nuttinnehtamunap.

And what is the difference between the language of yt. Island & ye Main.	Kah uttuh unnuppé nuttinnontoowaonk nè . . . onk neit kohtohkomukoouk
I can't tell, or don't know, only this I know that these Indians don't understand every word of ym. Indians	Mat woh nummisschhamoonash matta noowahiteo webe yeu noowahteauun yeug Indiansog mat wahtaoooog nag Indiansog ut nishnoh kuttoonganit.
Pray tell me how to pronounce Indian right.	Noowchquttum missŏhhamunat samp-wohquatumunat Indian
I will do what I can about it.	Uttuh aunoohque tapenum nuttissen
Well, friend, I am sorry you are going away.	Netomp nunnooantanafuh kunnouskōsseh ne kummoncheonk
But I hope it will be for the best	Qut nuttannōōus neau-wanegig wutche hon.
I wish you may do & receive good where you are going.	Napehnont usseau & attumunuman uttuh ayoan
And I wish you a good journey.	Napehnont wanegig kuppum-wishaonk
And I hope you will keep yourself soberly & christianly	Kah nuttannoous pish kummanimnis & Christiane kenanauoh kuhhog.
Try to keep yourselves from those vices to wch Indians are given & wch will bring the wrath of God & men upon you, viz: Drunkenness, Falseness, Idleness & Theft &c. and God be with you - Amen.	Qutchéktănish kenanauchhéon kuhhog wutche yeush Indiansog womantam wehhittichek ne woh patónkquĕan ummosquen-tamooonk God & Woskelompaog kenuhkukkongŭnat năknane kogkesippamoonk, afsookekodtea-hoocouk Nanompanifsuonk kumootoonk - Kah God wetomŭk quish & wunnanumŭkquish: amĕn.

A

A Table of the Contents of Cotton's Indian MS.

[Chap. 1.] Of Arts
2] Of Beasts
3] Of Birds
4] Of Rational Creatures
5] Of the Human Faculties
6] Of Fish
7] Of a Garden
8] Of Garments or Cloathing
9] Of Herbs & Flowers
10] Of Husbandry
11] Of an house
12] Of Household-Stuff
13] Of Kindred
14] Of Meat
15] Of Metals
16] Of a School
17] Of the Senses
18] Of Ships
19] Of Time
20] Of Trees & Shrubs
21] Of Virtues & Vices

[Miscellaneous-

Adjectives [alphabetically arranged according to the English words]

[Numbers
Pronouns
Verbs [alphabetically.
Miscellaneous questions on the Verbs
Participles
The Apostles' Creed
A Talk, between two
Adverbs
Dialogue
Adverbs
Conjunctions
Interjections
Prepositions
Sentences
Dialogue
Dialogue

Tobacco-Verbum.

1. — y 2. — a 3.	Act. Ind. Praes. xx.	Act. ~~Imperf.~~ Ind. Imperf. t.c.	Act. Ind. Praet.-perf. t. c.	Act. Ind. Praet.-nit ~~t. c.~~	Act. Praet. Plusquamp. Ind. ~~t. Conj.~~	Act. Sjnd. Fut. Imperf. ~~t. c.~~	Act. Ind. Fut.-perf. ~~t. Conj.~~	Act. Ind. Otro fut. ti nit t. c.
1. pers. sing	1. yc — 2. yc — id. 3. yc — id.	1. xa-c — 2. xa-c — id. 3. xa-c — id.	~~2. nit-n. xo.~~ 1. yc — + lh yc — + li 2. yc — + li id. 3. yc — + lh yc — + lh	1. yc — + nit 2. yc — + nit id. 3. yc — + nit id.	1. xa-c — + nit 2. xa-c — + nit id. 3. xa-c — + nit id.	1. na-c — 2. na-c — id. 3. na-c — id.	1. yc — + lh nahuan 2. yc — + li-n. 3. yc — + lh-n.	1. yc — + nit nahuan 2. yc — + nit-n. 3. yc — + nit n.
2. pers. sing	1. — + a 2. ~~suppler~~ + a 3. — a	1. ya — + a 2. ya ~~xa-c~~ + a 3. ya — a	1. — + 2. — + ti 3. — ti	1. — + nit-a 2. id. + nit-a 3. id. + nit-a	1. ya — + nit-a 2. ya id. + nit-a 3. ya id. + nit-a	1. na — + a 2. na — + a 3. na — a	1. — + nahuan 2. — + ti-nah. 3. — ti-nah.	1. — + nit-a n. 2. — + nit-a n. 3. — + nit-an.
3. pers. sing.	1. — 2. — id. 3. — id.	1. ya — 2. ya — id. 3. id.	1. — + lh 2. — + li 3. — + lh	1. — + nit 2. id. + nit 3. id.	1. ya — + nit 2. ya — + nit 3. id.	1. na — 2. na — id. 3. id.	1. — + lh nah. 2. — + li-nah. 3. — + lh-nah.	1. — + nit n. 2. — + nit n. 3. id.
1. pers. plur.	1. yc — auh 2. yc — + auh 3. yc — auh	1. xa-c — + auh 2. id. 3. xa-c — auh	1. yc — + uh 2. yc — + hui 3. yc — + uh	1. yc — + nit-auh 2. id. id. ~~3. id. + nit-auh~~ Unbestimmte.	xa-c — + nit-auh 2. id. 3. id.	1. na-c — auh 2. na-c — + auh 3. na-c — auh	1. yc — + uh-nah. 2. yc — + hui-n. 3. yc — + uh n.	1. yc — + nit-auh-n. 2. id. 3. id.
2. pers. plur.	1. — a-tit 2. — + a-tit 3. — a-tit	1. ya — a-tit 2. ya — + a-tit 3. ya — a-til	1. — + tit 2. id. 3. — tit	1. — + nit-an-tit 2. id. ~~3. id. + nit-a-tid~~ id.	1. ya — + nit-a-tit yc + nit-an-tit 2. id. id. 3. id. id.	1. na — a-tit 2. na — + a-tit 3. ~~id.~~ na — a-tit	1. — + tit-nahuan 2. id. 3. — tit nahuan	1. — + nit-a-tit n. + nit-an-tit-n. 2. id. 3. id. id.
3. pers. plur.	1. — + go-y 2. id. 3. — go-y	1. ya — + go-y 2. id. 3. ya — + go-y	1. — + go-lh 2. id. 3. — go-lh	1. — + go-nit 2. id. 3. — go-nit	1. ya — + go-nit 2. id. 3. ya — go-nit	1. na — + go-y 2. id. 3. na — a-go-y	1. — + go-lh-nah. 2. id. 3. — go-lh-nah.	1. — + go-nit nah. 2. id. 3. — go-nit nah.

Der lange Strich bedeutet den Stamm-vocal; wenn ein zweiter Strich darauf folgt, dann bedeutet der letzte Buchstabe.

Überall a — uh zu schreiben

Act.

Indicat.

			1.	2.	
Fran.	Sing.	1.	yc — paaquiy.	yc — ocxilha.	yc — ʒquin.
		2.	paaqui-a.	ocxilha	ʒquin-a
		3.	paaquiy	ocxilha	ʒquin
	Plur.	1.	yc — paaquiy-auh	yc — ocxilh-auh	yc — ʒquin-auh
			p. atit	o. atit	ʒ. atit
		2.	p. goy	o. goy	ʒ. goy
		2.	p.		

Solmaca
Sarbum

Cérémonie supplémentaire
Vitry 21 Juillet

184

Imper. Act. Imper. Pret. T. Comp.	Act. Imper. Fut. 1. Conj.
9.	10.
1. Ca +	1. Ca +
2. Ca + ti	2. Ca + ti
3. Ca — ti	3. Ca — ti
1. Ca + lh	1. Ca + lh
2. Ca + li	2. Ca + li
3. Ca + lh	3. Ca + lh
1. Ca + tit	1. Ca + tit
2. id.	2. id.
3. Ca — tit	3. Ca — tit
1. Ca + go-lh	1. Ca + go-lh
2. id.	2. id.
3. ca — go-lh	3. ca — go-lh

2. Aor.
Subjunct.
Pron.
+ C.

11.

1. Ca-c — + lh
2. Ca-c — + li
3. Ca-c — + lh

---

1. Ca — +
2. Ca — + ti
3. Ca — ti

---

1. Ca — + lh
2. Ca — + li
2. Ca — + lh

---

1. Ca-c + uh
2. Ca-c + hui
2. Ca-c + uh

---

1. Ca + tit
2. id.
2. Ca — tit.

---

1. Ca — + a-go-lh
2. Ca — + go-lh
2. Ca — go-lh

Act.
Subjunct.
Impruf.
t. E.

1. Xa-x-lh
2. Xa-c-li
2. Xa-c-lh

1. yx-+
2. yx-+ti
3. yx-ti

1. yx-+lh
2. yx-+li
3. yx-+lh

1. Xa-c-+uh
2. Xa-c-+hui
3. xa-c-+uh

1. yx-+tit
2. id.
3. yx-tit

1. yx-+a-go-lh
2. yx-+go-lh
2. yx-go-lh

Aut.
Subjunct.
Praet.
imp.
Y. C.

Ø.
1. ta-c-ti — + lh
2. ta-c-ti — + li
3. ta-c-ti — + lh

1. ya-ti — +
2. ya-ti — + ti
3. ya-ti — ti

1. ~~+ c~~ ya-ti + lh
~~pari ti~~
2. ya-ti — + li
3. ya-ti — + lh

1. ta-c-ti — + uh
2. ta-c-ti — + hui
3. ta-c-ti — + uh

1. ya-ti — + til
2. id.
3. ya-ti — til

1. ya-ti — + a-go-lh
2. ya-ti — + go-lh
3. ya-ti — go-lh

Act.
Subjunct.
Pluperfect
nonfin.
+la.

1st.
1. Xa-c-ti-+lh
calmah
2. Xa-c-+li-c.
3. Xa-c-+lh c.

1. yx-ti-+cah.
2. yx-+ti-cah.
3. yx-ti-cah.

1. yx-ti-+lh c.
2. yx-+li-c.
3. yx-+lh cah.

1. Xa-c-ti-+uh-c.
2. Xa-c-+hui-c.
3. Xa-c-+uh-c.

1. yx-ti-+ cah.
2. yx-+tit-cah.
3. yx-tit cah.

1. ya-ti-+go-lh-c.
2. ya-+go-lh cah.
3. ya-go-lh cah.

Act.
Subjunct.
Inst.
+ta.

1. Xa-c-ti +lh
nahuan
2. Xa-c +li-n.
3. Xa-c +lh n.

1. yx-ti + nahuan
2. yx + ti-nah.
3. yx — ti-nah.

1. ya-ti +lh-n.
2. ya +li-n.
3. ya +lh-n.

1. Xa-c-ti +uh-n.
2. Xa-c +hui-n
3. Xa-c +uh-n.

1. ya-ti +[illegible] nah.
2. ya +til-nah.
3. ya —til-nah.

1. yx-ti +go-lh-n.
2. ya +go-lh-n.
3. ya —go-lh-n.

Pass.
Ind.
Pres.
t. G

1. yc — + can
2. yc — + can id.
3. yc — can

1. — + can-a
2. id. — + can-a
3. — can-a

1. — + can
2. id. — + can
3. — can.

1. yc — + can-aut
2. id.
3. yc — can-aut

1. — + can-a-tit
2. id.
3. — can-a-tit

1. — + go-can
2. id.
3. — go-can

Vaff.
Intl.
Imperf.

1. Xa-c + can
2. ~~Xa-c~~ id. + can
3. Xa-c — can

1. yx + can-a
2. ~~yx + can-a~~ id.
3. yx — can-a

1. yx + can
2. ~~yx + can~~ id.
3. yx — can

1. Xa-c + can-aul
2. id.
3. Xa-c — can-aul

1. yx + can-a-til
2. id.
3. yx — can-a-til

1. yx + go-can
2. id.
3. yx — go-can

Pres.
Ind.
Perf.

1. yc — + ca-lh
2. yc — + ca-lh id.
3. yc — ca-lh

1. — + ca
2. — + ca id.
2. — ca

1. — + ca-lh
2. — + ca-lh id.
2. — ca-lh

1. yc — + ca-uh
c-auh
2. id.
3. yc — ca-uh
c-auh

1. — + ca-tit
— + can-tit
2. — + ca-tit
3. — ca-tit

1. — + [illegible]-go-ca-lh
2. — + go-ca-lh
3. — go-ca-lh

Pl.
Bud.
Trust, in
nit

1. ye + ca-nit
2. ~~ye~~ id. ~~+ ca-nit~~
3. ye — ca-nit

1. — + ca-nit-a
2. id. + ca-nit-a
3. — ca-nit-a

1. — + ca-nit
2. id. + ca-nit
3. — ca-nit

1. ye + ca-nit-aul
2. id.
3. ye — ca-nit-aul

1. — + ca-nit-a-til
+ ca-nit-an-til
2. id.
id.
3. — ca-nit-a
-a-til

1. — + a-go-ca-nit
2. — + go-ca-nit
3. — go-ca-nit

3e Pass.
Ind.
Plusquamperf.

1. Xta-c + ca-nit
2. ~~Xta-c + ca-nit~~ id.
2. Xta-c — ca-nit

1. yx + ca-nit-a
2. ~~yx + ca-nit-a~~ id.
2. yx — ca-nit-a

1. yx + ca-nit
2. ~~yx + ca-nit~~ id.
2. yx — ca-nit

1. Xa-c + ca-nit-au
2. id.
2. Xa-c — ca-nit-au

1. yx + ca-nit-a-tit
yx + ca-nit-au-tit
2. id.
id.
2. yx ~~+ ca-nit~~ — ca-nit-a-tit
yx ~~+ ca-nit~~ — ca-nit-au-tit

1. ya + go-ca-nit
2. id.
2. ya — go-ca-nit

3. Pass.
2nd. P.
Intr. imperf.

---

1. Na-c + can
2. ~~Na-c + can~~ id.
3. Nac — can

---

1. Na + can-a
2. ~~Na~~ id. ~~+ can-a~~
2. na — can-a

---

1. na + can
2. ~~na + can~~ id.
2. na — can

---

1. na-c + can-anh
2. id. can-a-nh
3. na-c — can-anh

~~1. na-c + can-anh~~
1. na + can-a-Tul
2. id.
3. na — can-a-Tul

---

1. na + go-can
2. id.
3. na — go-can

Präs.
Imf.
Fut. pref.

---

1. yc — + ca-lh nahuan
2. ~~yc — + ca-lh nahuan id~~
3. yc — — ca-lh nahuan

---

1. — + ca — nahuan
2. — + ca — nahuan
3. — — ca — nahuan.

---

1. — + ca-lh — nahuan
2. — + ca-lh — nahuan
3. — — ca-lh — nahuan

---

1. yc — + ~~ca-uh~~ ~~t+aah~~ ca-uh — nahuan
2. id.
3. yc — ca-uh - nahuan

~~1. yc + ca-uh - nahuan~~
1. ~~—~~ + ca-tit - nahuan
2. id.
3. — — ca-tit - nahuan

---

1. — + a-go-ca-lh-nahuan
2. — + go-ca-lh - nahuan
3. — — go-ca-lh - nahuan

Pl.
Ind.
Fut. – in nit.

1. yc — + ca – nit – nahuan,
2. ~~yc — id. + ca – nit – nahuan,~~
3. yc — ca – nit – nahuan,

1. — + ca – nit – a – nahuan,
2. ~~id. + ca – nit – a – nahuan,~~
2 — ca – nit – a – nahuan,

1. — + ca – nit – nahuan
2. ~~id. + ca – nit – nahuan,~~
3. — ca – nit – nahuan,

1. yc + ca – nit – auh – nahuan,
2. id.
3. yc — ca – nit – auh – nah.

~~1 yc + ca – nit – auh – nahuan,~~
1. — + ca – nit – a – tit – nahuan
— + ca – nit – au – tit – nahuan,
2. id.
id.
3. — ca – nit – a – tit – nahuan,
— ca – nit – au – tit – nahuan,

1. — + go – ca – nit – nahuan
2. ~~id. + ca – go – nit – nahuan~~
3. — go – ca – nit – nahuan,

Past.
Impfv.
Präs.

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1. Ca + ca
2. ~~Ca + ca~~ id.
3. Ca — ca

1. Ca + ca-lh
2. ~~Ca + ca-lh~~ id.
3. Ca — ca-lh

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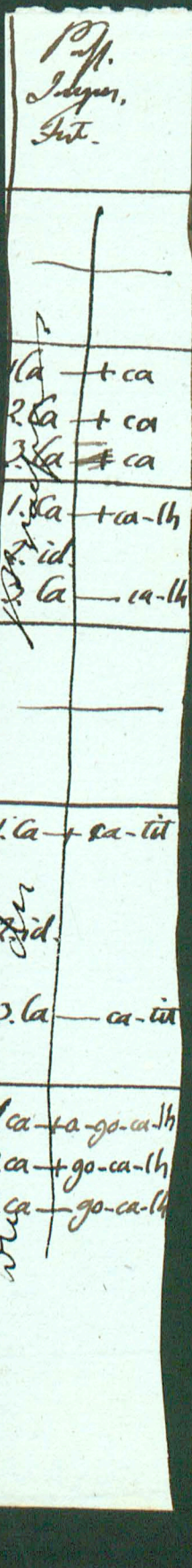
1. ca + ca-til

2. id.

3. ca — ca-til

1. ca + a-go-ca-lh
2. ca + go-ca-lh
3. ca — go-ca-lh


Präs.
Indyer.
Fut.
1. ca — + ca
2. ca — + ca
3. ca — + ca
1. ca — + ca-lh
2. id.
3. ca — ca-lh
1. ca — + ca-tit
2. id.
2. ca — ca-tit
1. ca — + ca-go-ca-lh
2. ca — + go-ca-lh
3. ca — go-ca-lh

Pres.
Subjunct.
Pres.

1. Ca-c + th-ca-th
2. id.
3. Ca-c — ca-th

1. Ca — + ca
2. id.
3. Ca — ca

1. Ca — + ca-th
2. id.
3. Ca — ca-th

1. Ca-c + c-auh
2. id
3. Ca-c — c-auh

1. Ca — + ca-tit
2. id.
3. Ca — ca-tit

1. Ca — + go-ca-th
2. id.
3. Ca — go-ca-th

Perf.
Subjunct.
Imperf.

1. Xa-c + ca-lh
2. Xa-c + ca-lh id.
3. Xa-c — ca-lh

1. yx + ca
2. yx + ca id.
3. yx — ca

1. yx + ca-lh
2. id.
3. yx — ca-lh

1. xa-c + ca-lh c-auh
2. id.
3. xa-c — ca-lh c-auh

1. yx + ca-tit
2. id.
3. yx — ca-tit

1. yx + go-ca-lh
2. id.
3. yx — go-ca-lh

Pres.
Subjunct.
Perf.

1. Xa-c-ti — + ca-lh
2. ~~Xa-c-ti — + ca-lh~~ id.
3. Xa-c-ti — ca-lh

1. ya-ti — + ca
2. ~~ya-ti — + ca~~ id.
3. ya-ti — ca

1. ya-ti — + ca-lh
2. id.
3. ya-ti — ca-lh

1. Xa-c-ti — + ca-~~uh~~ c-auh
2. id.
3. Xa-c-ti — ~~ca-uh~~ c-auh

1. ya-ti — + ca-tit
2. ~~ya-ti — + ca-tit~~ id.
3. ya-ti — ca-tit

1. ya-ti — + go-ca-lh
2. id.
3. ya-ti — go-ca-lh

4. Pass.
Subjunct.
Nunquampers.

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1. Xa-c + ca-lh calmah
2. ~~Xa-c + ca-lh calmah~~ id.
3. Xa-c — ca-lh calmah

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1. ya + ca-calmah
2. ~~ya + ca-calmah~~ id.
3. ya — ca-calmah

---

1. ya + ca-lh-calmah
2. ~~ya + ca-lh calmah~~ id.
~~wild Drumfolder~~
3. ya — ca-lh-calmah

---

1. xa-c + ca-~~uh~~ c-auh - calmah
2. ~~id. xa-c + ca-uh calmah~~
~~wild Drumfolder~~
3. xa-c — ca-uh-calmah

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1. ya + ca-tit-calmah
2. ~~ya + ca-tit-calmah~~ id.
3. ya — ca-tit-calmah

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1. ya — + go-ca-lh-calmah
2. id.
3. ya — go-ca-lh-calmah

Pass.
Subjunct.
Fut.

1. Ita-c + ca-lh - nahuan
2. Ita-c + ca-lh - nahuan id.
3. Ita-c — ca-lh - nahuan

1. ya + ca - nahuan
2. ya + ca - nahuan id.
3. ya — ca - nahuan

1. ya + ca-lh - nahuan
2. id.
3. ya — ca-lh - nahuan

1. xa-c + ca-c-aun - nahuan
2. id.
3. xa-c — ca-c-aun - nahuan

1. ya + ca-tit - nahuan
2. id.
3. ya — ca-tit - nahuan

1. ya + go-ca-lh - nahuan
2. id.
3. ya — go-ca-lh - nahuan